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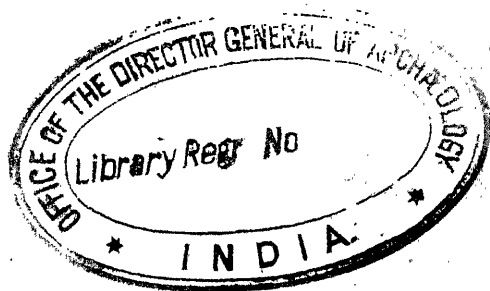
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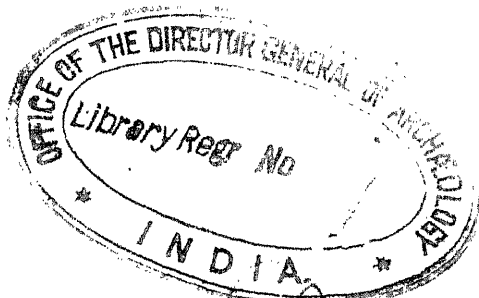
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A CATALOGUE
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PERSIAN MANUSCRIPTS
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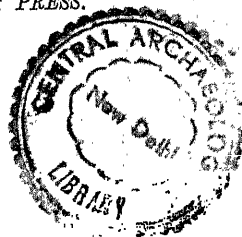
BY

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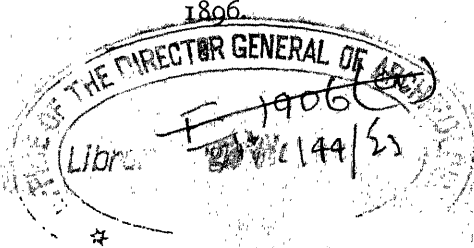
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INTRODUCTION.

The total number of manuscripts written in the Arabic character which are preserved in the Cambridge University Library amounts to nearly fourteen hundred, of which some 340, or, roughly speaking, one quarter, are written wholly or partly in the Persian Language. These manuscripts, with the exception of a few comprised in a class called "Christian Oriental", are commingled together on the shelves without regard to language or subject, arranged according to size and class-mark only. When, therefore, I undertook to make a Catalogue of the Persian MSS., my first business was to submit the entire contents of these shelves, whether Arabic, Turkish, Persian, Pushtú, Hindustání, or Malay, to a preliminary examination, and to draw up, for my own use, a rough list of the whole collection. From this I next constructed a hand-catalogue (comprising more than 50 pages of 25 lines each), wherein the manuscripts were arranged according to class-marks. Each page of this hand-list I divided into six vertical columns, of which the *first* contained the class-marks in proper order; the *second*, an indication of the language or languages in which each manuscript was written; the *third*, notes of the source (where ascertainable) whence they came into our possession; the *fourth* and *fifth*, titles and authorship; and the *sixth*, the position of each volume on the shelves. Only when this preliminary labour was accomplished could I actually begin to pre-

pare the work which I now, after four years of arduous though intermittent toil, submit, with no small diffidence, and a deep consciousness of imperfection, to the judgement of my fellow-Orientalists. If my task has taught me nothing else, it has at least taught me to appreciate at something like their true value the labours of my predecessors, who have smoothed my path and guided my steps, and whose works, constantly referred to in the following pages, were ever at my elbow.

To tell the history of our University Library, or even to attempt to trace the formation of the manuscript-collections which it contains, is no part of my duty, and I need only refer those who seek for information on this subject to the admirable articles contributed by Henry Bradshaw to the *Cambridge University Gazette* in February and March, 1869, and reprinted at pp. 181—205 of his *Collected Papers*. Of the formation of our collection of Oriental manuscripts, or, more precisely, of that portion of it which is written in the Arabic character, it is, however, incumbent upon me to give such account as the meagre records available have enabled me to compile. It might seem that there should be no great difficulty in determining at least the immediate source of the various bequests and donations of MSS. which have entered the Library, but unfortunately the existing records are scanty, intermittent, and often lacking in the precision needed for the certain identification of the books enumerated in them. This, however, is a slight evil compared to the wholesale alteration of class-marks which took place about the middle of last century. "Nothing", says Henry Bradshaw (*loc. laud.*, p. 203), "could be more disgraceful than the way the manuscripts were literally shovelled into their places. No regard was paid to subject, none to the collection from which they came, none even to the size of the volumes; they were all put upon the

shelves just as they happened to have been brought into the room, and so stuffed away. When this was done, a catalogue was made which certainly does some credit to the compiler, though the Oriental manuscripts fared but badly; such descriptions as 'Thin, perhaps Turkish', or 'Liber mutilus' being allowed to pass without comment". The present class-marks of our Oriental manuscripts represent, therefore, not the careful, orderly arrangement of the seventeenth century, but the formless, fortuitous chaos of the eighteenth; and, worst of all, the older class-marks were in many cases erased or destroyed. Hence from the present class-marks of the older MSS. (**Dd.**, **Ee.**, **Ff.**, etc., up to **Oo**) nothing which is calculated to elucidate their history can be deduced. Thus the Erpenius MSS. bought for the Library by George Villiers, Duke of Buckingham, in 1625, and presented to the University by his widow in 1632 ¹⁾, are variously marked **Dd.**, **Ee.**, **Ff.**, **Gg.**, **Ii.**, **Ll.**, and **Mm.**, each of which classes contains other MSS. from quite different sources, such as the collection presented by Nicolas Hobart in 1655, and the Royal Gift of Bishop Moore's books in 1715. The class-mark **Qq.** is assigned exclusively to the Burckhardt MSS. (300 in number, of which nearly all are Arabic), and it is only when we reach the **Additional MSS.** that the numbers begin to represent an approximately chronological sequence of acquisition. In the Numerical Index at the end of this volume I have indicated the sources whence the MSS. were derived, so far as I have been able to ascertain them; and I here note, in chronological order, the chief bequests and donations of which any record exists.

1) For fuller particulars of this transaction, see my *Description of an old Persian Commentary on the Qur'ân* in the *Journal of the Royal Asiatic Society* for 1894, pp. 417—422.

[1632]

I. The Erpenius MSS., given to the Library in 1632 by Catherine, widow of George Villiers, Duke of Buckingham, formed the nucleus of our Oriental collection, nor have I been able to satisfy myself that our Library possessed before that date more than one or two Muhammadan manuscripts ¹⁾. This munificent gift came at a particularly appropriate time, inasmuch as the Chair of Arabic at Cambridge was founded by Sir Thomas Adams in the same year, and bestowed on that eminent scholar Abraham Wheelock, who, together with the Professorship of Arabic, held the offices of Reader in Anglo-Saxon and University Librarian, to which last he was appointed in 1629 ²⁾. Of the Erpenius

1) In a Catalogue of Books in the University Library made in 1574 [MS. 31. 1. 5 in Registry] mention is made of a Hebrew Pentateuch with Arabic and Persian glosses. In another Catalogue of 1582 [MS. 31. 1. 6. 10] mention is again made of it, and of two other books likewise given by Theodore Beza, which, according to a foot-note, were taken out of the Library in 1588 by Dr. Nevyle, Vicechancellor, and Dr. Perne, sent to the Lord Treasurer, and, apparently, never returned. "*Quâ in re viderint quorum interest*", adds the scribe. Amongst the benefactions to the Library in 1631 [MS. 31. 2. 9] is mentioned the gift of a copy of the *Qur'ân* in Arabic by William Bedwell, who was afterwards (in 1640) enrolled in the list of benefactors for presenting his Arabic Lexicon (now marked Hh. 5. 1—7, and Hh. 6. 1—2).

2) "We have often heard, that his Grace had bought in the Low Countryes the Librarie of Mr. Erpenius, Professor of the Orientall Tongues, in the universitie of Leyden, with intention to bestow the said Librarie upon the University of Cambridge: in which are thought to be many good monuments of note, especially in the Arabick and Orientall Languages; that your Grace would be pleased, out of your noble disposition, to adorn and enrich our universitie with this Treasure; this is our boldnes to petition to your Grace at this time. And now of late it hath pleased God, to stirr us up this favour by others, that a liberall yearly stipend for an Arabick Professor is bestowed upon our University, there wanteth now but matter and store of Bookes to encourage and cherish this new studdy amongst us." [Baker MSS. 33, p. 214 *et seq.*, Letter from the University to the Duchess of Buckingham].

MSS. we possess not only the printed list appended to Gerard Vossius' funeral oration on Erpenius, delivered on Nov. 15, 1624, and published at Leyden in the following year, but also another contemporary list contained in a manuscript *Catalogus librorum quos habet Bibliotheca Publica Academiae Cantabrigiensis*, which comprises 90 written leaves of entries extending from 1632 to 1718. This manuscript Catalogue, referred to in the printed *Catalogue of Manuscripts* (Cambridge, 1856—1867) by the class-mark **E B. 9. 12** which it then bore, is now called **Oo. 7. 52**; and this change of class-mark so effectually concealed its identity that its re-discovery was only effected a few days ago. Notes in the older MSS. frequently refer to it as the "Catalogue of Benefactors". The first entry (pp. 1—3) which it contains is the Duke of Buckingham's gift; and, since the identification of the Erpenius MSS. is a matter of considerable interest to all Orientalists, I trust that I may be pardoned for printing this list in full, with the addition of the present class-marks, and the corresponding descriptions given by Vossius in his *Catalogus librorum Orientalium, qui in bibliothecâ Erpenianâ exstant*. These additions are distinguished from the text of the original list by being enclosed in square brackets. The modern class-marks, printed in heavy type, follow those originally assigned to the MSS. on their arrival at Cambridge; and the descriptions of Vossius (abridged, in some cases, to save space) are italicised.

Ex dono viri Nobilissimi Georgii Villiers
Ducis, Marchionis, Comitum de Buckingham
et Cancellarii Academiae Cantabrigiensis.

]-[A. β. 18 [Ll. 6. 22] Grammatica dicta تَصْرِيف
verborum scilicet inflexio.
[تصريف, tractatus grammati-

[1632]

I. The Erpenius MSS., given to the Library in 1632 by Catherine, widow of George Villiers, Duke of Buckingham, formed the nucleus of our Oriental collection, nor have I been able to satisfy myself that our Library possessed before that date more than one or two Muhammadan manuscripts ¹⁾. This munificent gift came at a particularly appropriate time, inasmuch as the Chair of Arabic at Cambridge was founded by Sir Thomas Adams in the same year, and bestowed on that eminent scholar Abraham Wheelock, who, together with the Professorship of Arabic, held the offices of Reader in Anglo-Saxon and University Librarian, to which last he was appointed in 1629 ²⁾. Of the Erpenius

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Ex dono viri Nobilissimi Georgii Villiers
Ducis, Marchionis, Comititis de Buckingham
et Cancellarii Academiae Cantabrigiensis.

]-[A. β. 18 [L1. 6. 22] Grammatica dicta تصريف
verborum scilicet inflexio.
[تصريف, tractatus grammati-

- cus de verbis et eorum flexionibus in 8vo.*
-]-[A. γ. 35 [Ll. 6. 10] Liber criticus dictus Sacha Persicus. [صحاح عجمي *Dictionary Persico-Turcicum, elegans et satis magnum, in 4. Cui annexa est Grammatica linguae Persicae in 4.*]
-]-[A. γ. 21 Liber ritualis de lotionibus poculisque Mahumetanis.
-]-[A. β. 17 *Dictionarium Arab. Pers. Turcicum. [Dictionarium Arab. Pers. Turcicum, sed exiguum, et tria tantum vocum millia continens, in 4.]*
-]-[A. β. 21 [Ll. 6. 27] *Preces Alcoranicæ quædam Arab. et quædam Turcicae. Colloquium jucundum inter Muhammedem et Diabolum. 8.]*
-]-[A. β. 29 [Ii. 6. 47] *Dictionariolum Persicum-Turcicum. [Rudimenta linguae Persicae, Turcice explicata, et à primâ voce Danisten. In 8.]*
-]-[A. β. 28 [Ii. 6. 49] *Princeps poetarum Turcicorum Gien Soltan. [جم سلطان. Princeps poetarum Turcicorum.]*
-]-[A. γ. 32 [Mm. 6. 2] *Gram. Arabica. [Grammatica Arabica, cujus initium est الاسم ضربان in 4.]*
-]-[A. β. 16 [Ll. 6. 6] *Tractatus Persicus Alcoranicus.*
-]-[A. β. 22 [Ll. 6. 32] *Meditationes Arabicæ etc. Item Liturgia Coptica.*
-]-[A. β. 26 [Ll. 6. 8] *Van Mecha Arab. Liber religiosus preceptorum.*

-]-[A. β . 30 [Ii. 6. 45] Commentariolus Turcicus in partem Alcorani. [*Excerpta quædam ex Alcorano. Arabicè et Malaccice, sed caractere Arabico.*]
-]-[A. β . 31 [Ll. 6. 28] Alcorani portio. Item præcationes Arabicæ.
-]-[A. β . 23 Meditationes Persicæ et Arab. Mahumeticæ.
-]-[A. γ . 29 Liber Astrologiæ coniecturalis.
-]-[A. γ . 28 [Ll. 5. 31] Miscellanea Turcica et Arabica.
-]-[A. γ . 26 [Gg. 6. 40] Alcoranica quædam et alia Arab. ab ipso Erpenio descripta. [مجموع الغرائب و 4. نصيحة الملوك 4. العجايب].
-]-[A. β . 32. [Dd. 3. 82] Preculæ Arab. Mahumeticæ.
-]-[A. β . 33. [Dd. 5. 59] Libellus dictus Alarbahun alabdalo.
-]-[A. γ . 24 [Ll. 6. 9] Superstitiosæ Speculationes de lotionibus aliisque ritibus Mahumeticis.
-]-[A. γ . 15 [Ll. 6. 5] Tractatus Turcicus de pseudo-propheta Mahumet. [حكاية... مقت (sic) الحسين caractere Arabico, sed linguâ Malaccanâ.].
-]-[A. β . 15 [Ll. 6. 15] Locicomunes morales Arab. Item liber historicus Persicè.
-]-[A. β . 4 [Gg. 5. 22] Liber Japonicè. [*Liber Indicus aliis characteribus ignotis, et magnam partem aliquo modo referentibus omega Græcorum, cum longis caudis,*

- rectâ deorsum tendentibus. In Fol.]*
-]-[A. α . 13 [None assigned] Liber Chinensis. [*Liber Chinensis caractere chinensi in papyro duplicato byssina.*]
-]-[A. β . 20 [Ll. 6. 26] Preculæ Mahumetanorum.
-]-[A. γ . 27 [Ll. 6. 17] Poesis Ibni-thaghîb cum commentario [عروض ابن الحاجب]. *Ejusdem materiæ liber alius cum prolixo quoque et docto commentario, in 4.*
-]-[A. γ . 18 [Ll. 5. 23] Regni Turkestanis historiæ pars prima (*sic*). [*Historia regni Turckestanis pars quinta, continens vitam et res gestas magni eorum regis Firuzi. annos non video citari, quod tamen fortassis alicubi sit.*]
-]-[A. β . 19 [Ll. 6. 25] Præces Arab. et Turcicæ Mahumetanicæ.
-]-[A. γ . 17 [Dd. 5. 37] Historia Josephi filii Jacobi Turcicè. [قصه يوسف. *Historia Josephi Patriarchæ 4.*]
-]-[A. γ . 10 Gramm. Arab.
-]-[A. γ . 19 Logica Arab.
-]-[A. γ . 13 [Gg. 6. 41] Lexicon Arab. Turcicum. [*Aliud (Dictionarium) auctore Mustapha fil. Ahmedis in 4.*]
-]-[A. β . 12 Liber Persicus.
-]-[A. γ . 8 Logica quædam et philosophica hebraicè. [*Varia philosophica, logicalia, et metaphysicalia.*]
-]-[A. γ . 3 [Mm. 6. 26] Commentarius Rabinius mutilus in portionem veteris Test.
-]-[A. β . 24 Tractatus Medicinæ hebraicè.

- [*Libellus medicus de temperamenti in octavo.*]
-]-[A. γ. 31 [Mm. 6. 29] Liber mutilus Philosophicus et Astrologicus characteribus Syriacis.
-]-[A. β. 8 [Gg. 2. 14] Liber medicinæ Syriacæ mutilus.
-]-[A. β. 7 Liber medicinæ de unguentis.
-]-[A. γ. 20 [Ff. 5. 11] Grammatica Arab.
-]-[A. γ. 6 [Mm. 6. 30] Rabbi Mosis Narbonensis philosophia.
-]-[A. γ. 4 [Mm. 6. 27] Liber mathematicus hebr. initio et fine valde mutilus. [*Almagestum Ptolomæi Arabicè, sed Characterè Ebræo elegantissimo cum accuratissimis figuris.*]
-]-[A. β. 6 [Gg. 5. 29] Avicenna Arabice de morbis particular. [*Saidus Abulhase-nus de morbis particularibus, liber elegans, in magno quarto.*]
-]-[A. β. 5 [Gg. 5. 25] Orationes decem D. Jala-[I]uddini Persicè. [مقالات الدين طبال (sic)]. *Ejusdem argumenti liber alius, nec multo minori mole, continet autem tanquam commentarium in librum primum Mesnevvî, in 4.*
-]-[A. γ. 34 [Dd. 12. 3] Liber de passionibus animi et ethica quam plurima Arabicè. [ديوان الصباية]. *De naturâ amoris opus vere aureum, ex Poetis, Philosophis, Historicis et Oratoribus plurimis collectum à Mahabuddino filio Abuhaglæ in 4. Scriptura satis difficile lectu.*]

-]-[A. γ. 1 Testamentum Nouum Arabicum. [*Quatuor Evangelia in 4 bis.*]
-]-[A. γ. 22 [Gg. 6. 30] Liber psalm. characteribus Syrac. *Liber Psalmorum Arabice, caractere Syro. est versio liberior et sese diffundens plusculum. in 4.*
-]-[A. γ. 12 [Mm. 6. 23] Lib. diversarum grammat. a Mahumede Ibun Melic. [*Commentarius prolixus et eruditus in Grammaticam Arabicam Ibnu-Melici dictam الألفية in 4.*]
-]-[A. γ. 23 [Dd. 10. 9] Etymolog. syriacum. [*Etymologicum Syrum, quo ratio Grammatica omnium vocum difficiliorum ambiguarum atque obscuriorum accurate explicatur ordine alphabetico auctore Elidoco Presbytero Mylytino.*]
-]-[A. γ. 14 [Gg. 6. 39] Dictionarium Turcico-Arabicum.
-]-[A. γ. 36 [Gg. 5. 27] Testamentum Arab.
-]-[A. β. 10 [Dd. 4. 28] Liber Arab. de lapidibus pretiosis. [أزهار الأفكار. *De lapidibus pretiosis liber eximius, Auctore Ahmede Abtingæo..., cui annexus est كتاب هرمس Hermetis liber de lapidibus pretiosis, cui et alius ejusdem argumenti accedit auctore الما جريطى in 4. anno Hegiræ 749.*]
-]-[A. β. 9 [Gg. 2. 13] Gheraibul mesail Persicus.

-]-[A. β. 13 [Dd. 10. 7] *Similis argumenti liber satis magnum et elegans quoque volumen, in 4.* Dictionarium Arab. congestum ex variis autoribus.
-]-[A. γ. 11 [Dd. 10. 7] *القصيدۃ الجزجية (sic).* *Brevissimus et subtilissimus libellus, de arte poetica Arabum, auctore Abdalla filio Muhammedis Chazragæo, cum prolixo atque incredibilis eruditionis et accurationis commentario, Muhammedis fil. Abubecri Mahrumæi, in 4 charta serica. rarus admodum et carus liber.*
-]-[A. γ. 16 [Gg. 6. 35] Liber Astronomicus mutilus.
-]-[A. γ. 30 [Dd. 3. 79] Poesis mystica qua ascendit anima ad Deum.
-]-[A. γ. 25 [Ll. 5. 24] Rituale superstitiosum Mahumetanicum [*(sic)* كتاب المختار للقنبري]. *Constitutiones et regulæ juris, tum civilis, tum Ecclesiastici, sectæ Abuhanifiticæ, quæ una est ex quatuor Muhammedicis.*
-]-[A. γ. 5 [Mm. 6. 24] Tractatus logici Aristotelici Hebraicè.
-]-[A. γ. 7. [Mm. 6. 25] Quæstiones Philosophicæ Hebraicè.
Commentarius Alcoranicus.
- [? Mm. 4. 18] Lexicon Syro-Arabicum.
(2 vols.) [*Dict. linguæ Syræ Bar Bahluli, Syriace et Arabice explicatum, opus admodum ingens, in Fol.*]

-]-[A. α. 11 [Gg. 5. 16] *Liber Cabbalisticus* de excellentiis et utilitatibus Alcorani. [كتاب الدر النظيم. *De excellentiâ et utilitate Alcorani liber Cabalisticus, auctore Muhammede fil. Ahmedis in fol.*]
-]-[A. α. 6 [Mm. 4. 15] *Commentarius Persicus in Alcoranum.*
-]-[A. α. 2 [Gg. 5. 17] *Comment. in librum Theologicum dictum المعرف. نديل المعارف. Commentarius in librum Theologicum dictum المعارف in Fol.*
-]-[A. β. 1 [Ll. 6. 14] *Dictionarium Arab. Vol. 1.*
-]-[A. β. 2 [Gg. 2. 10] *Ejusdem Vol. 2. Giuwaræi.*
-]-[A. β. 3 [Gg. 2. 11] *Volumen 3 ejusdem.*
-]-[A. α. 12 [Dd. 2. 38] *Dictionarium Arab. locupletissim. Giuwaræum. صحاح الجوهري. Dictionarium Arabicum locupletissimum.... Auctore Ismaële Abunasro filio Hammadi Gjeuwaræo in Fol. duobus voluminibus, cum vocalibus omnibus. Scriptum exemplar est Bagdadi, anno Hegiræ 673.]*
-]-[A. α. 9 [Gg. 4. 22] *Historia Persica.*
-]-[A. α. 10 [Gg. 4. 23] *Ejusdem historiæ vol. 2.*
-]-[A. α. 3 [Ee. 5. 8] *Portio Bibliorum hebraicè. [Volumina tria Bibliorum in pergamento cum Masora, et alicubi cum Targum et פירוש. Pentateuchus desideratur. Fol.]*
-]-[A. α. 4 [Ee. 5. 9] *Bibl. vql. 2.*

-]-[A. α . 5 [Ee. 5. 10] Item vol. tertium Bibl.
]-[A. α . 14 [Ll. 2. 4] Versio Syriaca prophetarum
 liber eximius [*Prophetæ omnes majores et minores in Fol.*]
]-[A. α . 1. [Gg. 3. 30] Syriaca Miscell. cuiusd. S.
 Georgii, et dialogus inter
 Deum et Mosem Arabicè
 versus finem.
]-[A. α . 7 [Gg. 5. 14] Dictionarium Arabicum pres-
 tantissimum dictum Kamus.
 [قاموس الاعظم]. *Dict. Arabi-*
cum præcedente multo locu-
pletius, sed tamen contractius,
ut mole (cum iisdem scribitur
characteribus) non sit multo
magis. Auctore Muhammede
fil. Muhammedis, fil. Jacobi
Firuzabadæo, valde minuto,
sed elegante caractere, in
Fol. uno volumine, et charta
serica.
]-[A. α . 8 [Gg. 5. 15] Chalifarum Historia.
]-[A. β . 14 [Mm. 6. 1] Biur Alcoranicus difficilio-
 (actually marked) rum vocum Alcorani expli-
]-[A. β . 36] catio [*Biur Alcoranicus, seu*
notæ in Alcoranum doctissimæ.
In 8 magnum volumen ele-
ganter scriptum].
]-[A. β . 27 [Ii. 6. 50] Lexicon Hebraicum. M. S.
]-[A. γ . 2 [? Mm. 6. 31] Explicatio dicti secundi e
 libro de Anima. Hebr.
]-[A. γ . 9 [? Mm. 6. 32] Logica Hebr.
]-[A. γ . 33 [Ll. 6. 12] Commentatiuncula in Psalm.
 etc. Arabicè at characteri-
 bus Syriacis.
]-[A. β . 25 [Ll. 6. 31] Liber de ritibus.
]-[A. β . 11 [Mm. 6. 28] Liber mutilus charact. Rab.

[*Liber quidam alius caractere vulgo Judæis Hispaniensibus usitato.*]

]-[A. α .

Some characters upon reeds bound in with two sticks and strings or rather of the leaves of a Toddy tree writt in the Industan character consisting of 123 leaves. Eight and twenty loose leaves in folio and paper. [*Liber Indicus linguâ et literis Malaccicis, elegantissime Cocisii foliis insculptis.*]

]-[A. β . 33 [Dd. 5. 35]

Saidi Ben Batric Ecclesiastica Historia. [*Hist. Eccles. Saidi fil. Batrici Patriarchæ Alexandrini à conditu mundi, ad ejus usque Tempora, id est annum Christi 940. in 4. Cuique annexus est ejusdem liber de rebus Siciliae, post quam à Saracenis capta est 4.*]

In the above list, most of the identifications, save such as are marked with a query, are certain, either because the old class-mark is still visible in the MS., or because it bears an inscription exactly tallying with the titles given in our manuscript *Cat. librorum*, or in the printed catalogue of Vossius. Of these two catalogues, the former is the less accurate, so that, for example, most of the Malay MSS. are called "Turkish".

[1653—6]

II. The next considerable gift of Oriental MSS. which I find recorded is that of **Nicolas Hobart**, Fellow of King's College, in 1655. The list of these MSS., (and

of some other books given at the same time, which I deem it unnecessary to mention in this place) occurs at p. 54 *et seq.* of the above-mentioned manuscript catalogue, and runs as follows.

Ornatissimus vir Nicolaus Hobart Collegii
Regalis quondam socius et huius Academiæ
insigne ornamentum hos infra scriptos co-
dices Itinere suo Constantinopolitano sumptu
haud modico curâ non minori conquæsitos
Publicæ Bibliothecæ Cantabrigiensi dono
dedit: Anno: 1655.

- | | |
|--------------------------|--|
|]-[B. β. 5 | Elchaib Acmat Tabulæ As-
tronicæ Arabicæ. In fine
delin: Templi Meccæ. |
|]-[B. β. 6 [Ll. 5. 25] | Dictionarium Persico-Turci-
cum in quo vocabula Persica
lineola rubra notantur —
cætera Turcica sunt. |
|]-[B. β. 7 [Gg. 6. 31] | Lexicon Arabo-Persico-Tur-
cicum. |
|]-[B. β. 8 [Gg. 6. 32] | Biharistan sive vern. a Pro-
pheta Mawlana Persa mysta-
gogo (ante annos 160) authore
Sectæ Dervisorum lingua
Persica conscriptum, in quo
plurima de Dei providentia
aliisque divinis attributis pre-
cipuè in florum arborumque
varietate, amœnitate et pul-
chritudine elucentibus. |
|]-[B. β. 9 [Ee. 6. 36] | Dogmata Ecclesiæ Cophto-
rum e Chrysostomo, Cyrillo,
etc. Arabicè. |
|]-[B. β. 10 [Ll. 6. 24] | Sheh Afdolidin el Cowangee
tractatus Log: et Philos:
Arabicè. |

-]-[B. β . 11 [Ll. 6. 20] Achmet Immaum opuscula Historica et philosophica. Arabicè.
-]-[B. β . 12 [Ll. 6. 19] Hoja Tevarich Historia mundi. Arabicè.
-]-[B. β . 13 [Ll. 6. 18] Tractatus tredecim de variis materiis potissimum Mahumetanam superstitionem spectantibus, partim Persicè partim Arabicè.
-]-[B. β . 14 [Gg. 6. 34] Commentarius vel expositio in Beharastan.
-]-[B. β . 15 [Gg. 6. 33] Historia Auguzianorum et Jenkizianorum et Seljukianorum et Othmaniorum.
-]-[B. β . 16 [Dd. 11. 8] Historia Arabica Almakrizi.
-]-[B. β . 17 [Dd. 12. 1] Galeni Commentarius (Arabicus) in quosdam libros Hippocratis.
-]-[B. β . 18 [Ll. 6. 13] Gulistan. Rosarium Persicum.
-]-[B. β . 19 [XVI. 6. 32] Dictionarium Italico-Turcicum. Johanne Molino interprete Romæ, 1641. (Printed).
-]-[B. β . 32 Epitome historiæ Turcicæ unacum genealogia Regum Turcicorum a diluvio usque ad tempora Baiazetis secundi deducta quo tempore conscripta videtur hæc historia.
-]-[B. β . 33 [Mm. 6. 3] Historia sive Romanza Josephi Zilchail.
-]-[B. β . 34.
-]-[B. β . 35 [Ll. 6. 23] Achmetis Ben-Georgiani directorium sive de ratione Juris ex præscripto legum Mahumetanarum administrandi.

]-[B. β . 36 [L1. 6. 7] Poema Shah Dervish. Pers.

Some others of our Oriental MSS. can be traced back to donors of the seventeenth century. Thus at p. 43 of our manuscript *Catalogus librorum* mention is made of 8 volumes given (about 1653) by William Moore of Caius College, amongst which is one marked]-[B. β . 4 (now L1. 6. 2) and described as "Idiomate Persico M. S." Pp. 47—51 of the same volume contain a list of books given to the Library in 1655 by John Rant, ex-Fellow of Caius College, amongst which I find the entry "]-[B. β . 31. MS. Mahumetanicus Persicè". This volume, unfortunately, I have not yet been able to identify. In 1658 William Breton, B. D., of Emmanuel appears to have given a few Oriental MSS. to the Library, amongst them the MS. now marked Gg. 3. 27. (formerly]-[B. γ . 3) containing Arabic astronomical tables; while a Turkish MS. now marked Dd. 6. 2 (formerly]-[B. γ . 9) was given, probably about the same time, by Francis Hues. Other Muhammadan MSS. which originally bore class-marks consecutive to those just mentioned (*viz.*]-[B. γ . 5 = Mm. 1. 22;]-[B. γ . 6 = Mm. 1. 23;]-[B. γ . 7 = Ff. 5. 3;]-[B. γ . 8 = Ff. 5. 9; and B. γ . 10 = Dd. 5. 74) were very probably included in one or other of these donations. In 1656 (*Catalogus librorum*, p. 41) William Crow gave six books, amongst which was included the MS. now marked Dd. 12. 10 (formerly]-[B. β . 29) described as "Abenezræ Sepher Tephilloth" (pp. 218—220 *infra*). The gift by Ravius of an Arabic MS. described as "Razis Institutiones logicæ", and marked]-[B. β . 3 (not yet identified) is also mentioned at p. 46 of the *Catalogus*. Lastly, the gift of a Chinese book ("]-[B. β . 1. Liber Chinensis idiomatis") by Henry Isaacson, "quondam (*viz.* 1599) Aulæ Pembrochianæ Alumnus", is, perhaps, worth recording as a matter of curiosity.

[1715].

III. We now come to the eighteenth century; and here the first, as well as the most important, gift was that of **King George I**, who, in 1715, presented to the University of Cambridge the library of John Moore, Bishop of Ely, containing 30,755 volumes, of which 1790 were MSS.¹⁾ These books are, as a rule, easily to be recognized by the book-plate with the inscription "Munificentia Regia, 1715" which is affixed to each. A number of our Oriental MSS. are derived from this source, and amongst them, as will be seen by referring to the *Numerical Index* at the end of the book, not a few Persian. In Bernard's Catalogue (Oxford, 1697), part II, pp. 377—8, forty-four Oriental MSS. (Nos 612—655) are enumerated in the list of Bishop Moore's books. Unfortunately, as Henry Bradshaw says (*Collected Papers*, p. 201), there are no inventories of his library preserved, "not even of the MSS., so that it is impossible to say what ought to be there and what treasures we might have had; but it is sufficiently disheartening to find traces of books which we happen to know were here during that period, but which are now irrecoverably lost."

[1727].

IV. The next gift we have to note is that of the **Rev. George Lewis**, Archdeacon of Meath, who, in 1727, gave to the Library a cabinet containing a valuable collection of Oriental MSS. (mostly Persian) and some other eastern curiosities brought from India. This collection has been preserved intact, and the MSS. contained in it, besides their original marks, are numbered consecutively from **Add. 178** to **Add. 254**. A summary catalogue of these, containing 14 pp., was

1) Cooper's *Memorials of Cambridge*, vol. III, p. 71.

printed the same year. It is entitled *Catalogus Librorum Orientalium MSS., Nummorum, aliorumque Cimelior., quibus Academia Cantabrigiensis Bibliothecam locupletavit Reverendus Vir Georgius Lewis Archidiaconus Midensis 1727*". Catalogues in manuscript of the same are also preserved in the Registry (MS. 31. 1. 17). According to a pencil-note of Bradshaw's, the valuable MS. of the Persian version of *Qazvinî* marked **Nn. 3. 74** was given to the Library in 1770 by Archdeacon Lewis's son.

[1805—6.]

V. Coming to the nineteenth century, the gift of 80 vols. of Eastern MSS. (chiefly Hebrew and Syriac) by the **Rev. Claude Buchanan, LL. D.**, in 1805—6 deserves mention, although, so far as I have been able to ascertain, only one Persian document (**Add. 286**) is included amongst them. A manuscript catalogue of these books, bearing the class-mark **Nn. 6. 45**, is preserved in the Library, while Grace Book A in the Registry contains, at pp. 462 and 481, letters of thanks to the donor dated March 15, 1805, and March 21, 1806. The gift is also recorded at p. 20 of the Donation-book for 1800—1865, under the year 1809. Besides the 80 vols. of MSS. it included "a miniature picture of His Highness Sarabhoji, Rajah of Tanjore... painted by an Hindoo artist and... presented by His Highness to C. Buchanan, Sept. 1806." This portrait is now exhibited in Show Case C.

[1806.]

VI. In the year 1806 three MSS. (a *Qur'an*, **Nn. 3. 75**; an illuminated *Shâhnâma*, **Add. 269**; and a copy of the *Kulliyât* of Sa'dî, **Add. 270**) from the library of Tippoo Sultan were presented to the University by the directors of the East India Company. (See Stewart's *Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore*, p. 1). The letter of thanks

for this gift (Grace Book A in the Registry, p. 499) is dated Dec. 8, 1806.

[1819.]

VII. In the year 1819 our Library was enriched by the valuable collection of MSS. (for the most part Arabic) bequeathed to it by that great traveller and Orientalist John Lewis Burckhardt. This collection comprises 300 volumes (numbered consecutively from **Qq. 1** to **Qq. 300**) and 10 bundles of fragments (papers, letters, tracts, note-books, and other documents) numbered **Add. 273** to **Add. 282**. It comprises some of the choicest gems of Oriental literature which we possess, as, for example, the ancient and unique MS. (dated A. H. 428 = A. D. 1036—7) of Abú Ḥatim's *Kitābu'l-Mu'ammariin*, now marked **Qq. 285**. A catalogue of this collection, which leaves somewhat to be desired, was published by T. Preston, Fellow of Trinity College, and afterwards Lord Almoner's Professor of Arabic, in 1853. It is entitled *Catalogus Bibliothecæ Burckhardtianæ, cum appendice librorum aliorum orientalium in Bibliothecâ Academiæ Cantabrigiæ asservatorum*, and comprises 64 pages. The numbers by which the Burckhardt MSS. are there described are the same which they now bear after the letters **Qq.** assigned to the whole class, but the "other Oriental MSS." (Nos. 301—304 and 315—387) described in the Appendix (pp. 60—64), though many of them still bear Preston's numbers, are now included in the classes **Nn. 3** and **Oo. 6**, as may be seen from the Numerical Index at the end of this volume. The MSS. belonging to the older classes (**Dd.**, **Ee.**, etc., to **Mm.**) are not noticed by Preston.

[1867—1895].

VIII. For nearly half a century after Burckhardt's bequest our Additional MSS. increased so slowly in number that, although the first succeeding to the Burck-

hardt fragments is numbered **Add. 284**, three Persian MSS. bought from Quaritch in April, 1865, bear no higher numbers than **Add. 327—329**, while of the intervening class-marks many are allotted to Adversaria and non-oriental manuscripts. In 1867—1868, however, **Mr. R. E. Lofft**, of Troston near Bury St. Edmund's, presented to the Library a number of Oriental (mostly Persian) MSS. collected by his father, Mr. Robert Emlyn Lofft, during a long residence in India. These MSS. are now numbered **Add. 407—430** and **Add. 584—587**. In 1868 two MSS. (**Add. 573—574**) were also given by **Mr. C. Mather**. Two years later, in 1870, the Library was enriched by some hundred volumes of Oriental MSS. (**Add. 746—847**) bequeathed by Professor H. G. Williams, B. D., of Emmanuel College, who held the Sir Thomas Adam's Professorship of Arabic from 1854 till the date above mentioned. From that time onwards our Oriental collection has continued to increase rapidly, both by donations and purchases, so that the number of our Additional MSS. now considerably exceeds 3000. Amongst these later donations and bequests I will only mention those of **Dr. William Wright** in 1873—4 (**Add. 887, 1079—1091, and 2628**); of **Professor W. Robertson Smith** in 1894 (**Add. 3174—3203**); of **Mr. T. Brooks Bumpsted** (**Add. 3139**); and of **Mrs. Bensly** (**Add. 3210—3272**).

Thus far it has been my pleasant task to commemorate with the gratitude which is their just due the names of those benefactors who by their liberality in time past have made our Oriental Library what it is. In so doing, I am not, I confess, without a hope that others, moved by their example, and seeing likewise that our University is neither unmindful of those who thus befriend her, nor ungrateful for the benefits conferred upon her, may be led to emulate them in this matter; more especially because, amongst the great libraries of England, few, if any, are so liberal as ours in render-

ing their treasures accessible to students who need to consult them. But my chief motive in dwelling at such length on the names of those who have enriched our Oriental Library (and I fear that, notwithstanding all my pains, the list is incomplete, and that names deserving mention have been omitted), is my deep conviction that, inasmuch as the Library is and ought to be the very centre and heart of the University, surpassing in importance all other departments, no class of our benefactors merits so grateful a mention as this.

Of most of the Catalogues and lists of our Oriental MSS. hitherto compiled, both manuscript and printed, I have already had occasion to speak, but one or two others, besides the Librarian's manuscript lists of (1) Muhammedan MSS., (2) Christian Oriental MSS., (3) Orientalia, (4) Oriental Adversaria, and (5) Additional MSS., deserve mention. Thus there is a manuscript Catalogue compiled in 1753, and contained in 3 folio volumes marked **Oo. 7. 53—55**, wherein are enumerated all the MSS. belonging to the classes **Dd.** to **Mm.**, including the Oriental MSS., which last are as a rule very briefly described. This catalogue formed the basis of Nasmith's, a bulky manuscript volume, bearing on the first page the following inscription: — "*Codices MSS. in Bibliothecâ Publicâ repositos [Codicibus duntaxat Orientalibus exceptis, quos doctissimis Ling. Hebr. et Arab. Professoribus reliquit discutiendos] annis 1794, 1795 et 1796 Jussu Academiæ evolvit descripsitque Jacobus Nasmith.*" The general *Catalogue of Manuscripts* (vols. I—VI, 1856—1867), like Nasmith's, omitted the Oriental MSS., which it was intended to describe in a separate volume, to which reference is made whenever the class-mark of a manuscript belonging to that category is mentioned. As early as 1825 (Grace-Book N in the Registry, p. 77) Dr. Wait was commissioned to prepare a catalogue of the Oriental MSS., but of this (if it was ever actually begun) I can find no trace. In

1865 Henry Bradshaw, to whom the Library owes so great a debt, made a fresh and more successful attempt to secure the preparation of proper catalogues of the Eastern manuscripts. In a letter dated June 18, 1865 (*A Memoir of Henry Bradshaw* by G. W. Prothero, 1888, p. 128) he wrote: — "I have just set a Hungarian Rabbi [Dr. Schiller Szinessy] at work upon our Hebrew manuscripts, and with his knowledge and my method of cataloguing, I hope it may be a creditable book. But what with this and young Palmer [afterwards Professor Palmer] for the Arabic, and Miss Shields for the Vaudois manuscripts, all being paid out of my own pocket, it leaves me but little prospect of going abroad this summer." One volume of Dr. Schiller Szinessy's Hebrew Catalogue was published in 1876, and the work which death prevented him from completing is now being continued by Mr. Schechter. Professor Palmer's Catalogue of the Muhammadan MSS., written on slips, was not printed, but is still preserved in the Library. I have not made use of it in the preparation of this volume, thinking that it was best that my work should be entirely independent. With the exception of Mr. Cecil Bendall's *Catalogue of the Buddhist Sanskrit MSS.* (published in 1883) I think that I have now mentioned all that has hitherto been effected in this department.

Of the reasons which led me to undertake the preparation of this Catalogue it is hardly necessary to speak. That our Muhammadan manuscripts should have remained so long unknown to the outer world (for, as I have said, Professor Palmer's Catalogue was never printed) was obviously regrettable, and I determined to do what I could to remedy this defect. On November 5, 1891, in accordance with a recommendation of the Library Syndicate, a Grace of the Senate was passed authorising me to borrow from the Library any number of Persian manuscripts not exceeding five at a time for examination and description, and during the four years

which have elapsed since that date I have been constantly occupied during the leisure left me by other work with the preparation of this volume. That it may soon be followed by catalogues of the Arabic, Turkish, and other Muhammadan MSS. is my earnest desire; and, though I hope that these catalogues may be undertaken by others more competent than myself, I fully intend to continue the work which I have begun in case a worthier than myself should not be forthcoming. The classification which I have adopted is, in the main, copied from Dr. Rieu's monumental *Catalogue of the Persian MSS. in the British Museum*, but I have enlarged the descriptions of certain MSS. which appeared to me to be of special interest on the model of Baron Victor Rosen's *Manuscripts Persans de l'Institut des Langues Orientales*.

Notwithstanding all my care, certain Persian MSS., including several bundles of miscellaneous papers, which were placed in parts of the Library other than those usually allotted to Oriental manuscripts, escaped my notice until the printing of the Index had been begun. The descriptions of these I have been obliged to relegate to the Addenda.

Circumstances into which I need not enter rendered it impossible that this volume should be printed in Cambridge. The work was entrusted by the Syndics of the University Press (to whom I here offer my most sincere thanks for undertaking its publication) to Messrs E. J. Brill of Leyden, who have carried it out in a manner which meets with my fullest approval. Yet in spite of all their care, the difficulties which beset the superintendence of printing carried on abroad, at a distance from the author's abode, have inevitably led to the persistence in the text of a certain number of misprints which escaped my attention until it was too late to remedy them otherwise than by a note in the *Errata*. Another cause, however, is mainly responsible for these

(as I hope slight and immaterial) errata. The proof-sheets of the books which I have previously published have had the advantage of revision by other eyes than mine, but of these proof-sheets I have been the sole reviser, for I hesitated to impose on any of my friends the arduous labour of reading through pages so unattractive as those of a catalogue must necessarily be. For such misprints as these pages contain, then, I must assume the entire responsibility.

I cannot conclude without an expression of gratitude to the Librarian, Mr. Francis Jenkinson, for the constant help and sympathy which he has given me during the prosecution of my task, and to Mr. Alfred Rogers, Library Assistant, for his unvarying courtesy and readiness to assist me, even when most overwhelmed with other work.

A D D E N D A.

The following manuscripts were, unfortunately, overlooked, in consequence of their having been placed in shelves or drawers apart from the other Oriental manuscripts, until the printing of the Indices had begun, and it was too late to incorporate them in the body of the Catalogue. Four of them (**Add. 3194—3197**) belong to the Robertson Smith bequest; the others consist of fragments, tied together in bundles of the most miscellaneous character, which were laid aside in drawers.

Nº. CCCXXXVII.

Add. 285.

A quantity of fragments, which, besides documents in Turkish, Hindustání, Syriac, and Arabic, comprise the following pieces in Persian.

(21) An abridgement of **Hátifí's** poem on the loves of **Leylá and Majnún**, contained in ff. 26 (ff. 25^b—26^b blank) of 22.8 × 13.0 c., and 11 l. Written in a good clear *ta'liq*; headings in red. The first line here = l. 2 on f. 14^a of the Calcutta edition of 1788, and the last = l. 7 on f. 36^a. See Rieu, pp. 652—3.

(31) Part of a Persian **Commentary on the Qur'án**, comprising 8 ff. of 25.4 × 15.2 c., and 31 l., written in a small, neat Persian *ta'liq*, with rubrications. F. 1^a blank. Ff. 1^b—2^a contain a list of the Names of God arranged in order of their numerical equivalents.

(46) A book of ff. 36 (f. 1, which must originally have been preceded by other leaves, as it begins abruptly, missing; ff. 29—36 blank); 31.5×20.0 c.; 18 l. Written in a clear but ugly Indian *ta'liq*; headings in red. Contents: —

(I) Part of a tale, apparently the **Story of the Seven Viziers**, beginning abruptly on f. 1^a: —

قبول کرد در تعلیم شاهزاده مشغول گشت تا پسر چهارده ...
and ending on f. 16^a: —

فرزند خود را در آغوش گرفت خیر و خیرات بسیار نمود از آن
آن زنک را بقتل رسانیدند

(II) Instructions to Muslims how to pray (ff. 16^b—17^a).

(III) التماس ملا دو پیازه با جواب آن (ff. 17^b—18^b).

(IV) **Counsels of Buzurgmihr** to Núshírván (ff. 18^b—21^a).

(V) **Counsels of Loqmán** to his son (ff. 21^a—22^b).

(VI) " " " " " " (ff. 22^b—24^a)

(VII) **Counsels of Buzurgmihr** (ff. 24^a—25^b).

(VIII) The satirical **Definitions of Mullá Dú Pi-yáza** (Const. ed. of A. H. 1303 of 'Obeyd-i-Zákání, pp. 124—128). Ff. 26^b—28^b.

(52) Part of the 'Álamgír-náma of **Munshí Muḥammad Kázim b. Muḥammad Amín**, edited in the Bibl. Indica series (1865—8). See Rieu's *Catalogue*, pp. 266—267; Ethé, col. 127. Ff. 80 (1^a blank); 32.3×22.6 c.; 23 l. Written in an Indian *nim-shikasta*. Headings in red.

No. CCCXXXVIII.

Add 428 (1—5, and 6).

(1—5) **Five rolls of Persian letters** (from 5 to 7 in each roll, pasted together end to end), all written in India, and addressed, for the most part at any rate,

to some European official or officials. Two of them are dated A. D. 1809 and 1810, and all appear to have been written about that date. They seem to have been preserved by Mr. Lofft (of whose donation, according to a note of Henry Bradshaw's, they form part) as specimens of the epistolary style which prevailed in India at that time. The total number of these letters is 29.

(6) **Persian Genealogical Roll**, 8 inches wide and about 17 feet long, divided into 30 compartments or panels enclosed by double lines and measuring $7 \times 5\frac{3}{4}$ inches. The genealogies, which include most of the kings, heroes, prophets, and Imáms of Arabian, Jewish, and Persian race, begin on the first panel with *Húshang*, *Methuselah*, and *Qahtán*, and end on the last with the 'Abbásid caliph *el-Muqtadir bi'lláh* (A. H. 295—320), the Búyid '*Aḍud'd-Dawla* (A. H. 338—372), and *Minúchihir b. Qábús b. Washmgir* (A. H. 403—420). Numerous annotations in Persian as to the ages of the more celebrated Kings, the chief events of their reigns, and the periods for which they ruled, accompany the genealogical tree. The last two panels but one contain a brief account of seven post-Muḥammadan dynasties, the Omayyads, 'Abbásids, Sámánids, Búyids, Ghaznavids, Seljúqs, and Khwárazm-sháhs. Inaccurately and carelessly written in a bad Indian *ta'liq*.

Nº. CCCXXXIX. Add. 429.

Lofft fragments 35—40, 42—45, 48—49.

A bundle of loose papers and fragments, numbered as above, of which 7 are wholly or partly Persian.

(35) Ff. 8 (ff. 4^b—8^b blank); 32 \times 20.2 c.; 35 l. The beginning of vol. II of the **Siyaru'l-Muta'akhhirín**, corresponding to pp. 1—7 of the second volume of the Calcutta printed edition (1833).

(36) Ff. 4 (28.2×21.2 c., 6 l.) containing a fragment of an Arabic work on definitions of terms employed in Logic, etc.

(37) Ff. 8 (ff. 1^a, 6—8 blank); 25.2×16.3 c.; 15 l. A few *ghazals* of **Sa'dí**, **Amír Khusraw**, **Háfiz**, and **Hilálí**.

(38) Ff. 24 (ff. 1^a, 24 blank); 23.8×16.7 c.; 11 l. The **Shajaratul'amání** of **Mírzá Qatíl**, a treatise on the niceties of Persian grammar and idioms composed in A. H. 1206. See Rieu, p. 795^a, II.

(39) Ff. 4 (ff. 3—4 blank); 23.2×15.9 c.; 21 l. Fragment of a treatise on astronomy and cosmography.

(40) Ff. 6 (ff. 5^b—6^b blank); 19.0×12.2 c.; 18 l. Ghazals from the **Díván** of **Háfiz**. (ب and part of ت and و).

(42) Ff. 8 (ff. 1^a and 5—8 blank); 22.9×18.3 c. 15 l. Beginning of the **Mukhtaṣar fi'd-duval**, the well-known Compendium of History of **Abu'l-Faraj Gregorius**.

(43) Ff. 8 (f. 1^a, originally blank, now inscribed with 3 quatrains); 20.2×16.5 c.; 13 l. Selected *ghazals* of **Sa'dí**, **Amír Khusraw**, **Hilálí**, **Háfiz**, and **Fath-'Alí Sháh** (**Kháqán**).

(44) Ff. 19 measuring 20×16 c. Leaves from a note-book containing the beginning of **Abu'l-Faraj's** history (see 42 *supra*), and passages from a Persian account of India, with glossaries of the Persian words in English.

(45) One leaf measuring 19.0×11.5 c., on one side of which are written the 2 opening verses of the book of Genesis in Hebrew with Arabic transliteration, and on the other detached Arabic letters in a bad *ta'liq*.

(48) An oblong note-book, containing scraps of Persian and Arabic poetry, with English and Latin renderings, notes, and remarks. Ff. 29 of 16.3×10.1 c.

(49) Another note-book (11.4×9.0 c.), mostly blank, but containing a few scraps of Persian written in pencil.

No. CCCXL.

Add. 3194.

اخلاق محسنی، قرآن السعدین،

A volume of 350 ff., measuring 19.5×13.0 c., of 13 l. each, written in a clear Indian *ta'liq*, with headings in red. Some of the quires composing the first part of the volume are wrongly arranged, so that they now stand: — 1—17 (ff. 1—136); 26—28 (ff. 201—224); 25 (ff. 193—200); 29—32 (ff. 225—256); 18—24 (ff. 137—192); 33 (ff. 257—264). Two separate works are contained in the volume, both of which are incomplete at the end.

Contents: —

I (ff. 1^b—264^b). The **Akhlāq-i-Muhsinī**, a well-known ethical work by **Huseyn Vá'iz-i-Káshifī**, comprising 40 chapters, of which the whole of the 40th and part of the 39th are wanting in this manuscript. See pp. 207—8 *infra*.

II (ff. 265^b—350^b). The **Qirānu's-Sa'deyn** of **Amír Khusraw of Dihlī**. See pp. 343—344 *infra*. Begins as usual, and ends with the *beyt* —

توده لعلی که بهر گوشه بود، روی زمین پر ز جگر گوشه بود،

corresponding with l. 6 on p. 162 of the Tihrán lithographed edition.

The following papers are pasted in at the beginning of the volume: — (α) a document in Dutch and Chinese, dated A. D. 1767; (β) a Turkish document dated A. H. 1090; (γ) a short note in Hindustání; (δ), (ε), (ξ), (η) four Persian letters, in Indian handwriting; (θ) an English note signed "*W. I.*", beginning, "To make up a parcel, here are a few Persian papers that happen to be beside me". Allusion is probably made to the documents last mentioned.

This MS. is one of those bequeathed by the late Professor W. Robertson Smith.

Nº. CCCXLI. Add. 3195 (2 vols.)

انوار سهیلی

Another copy of the **Anvár-i-Suheyli**, in two volumes. See pp. 393—395 *infra*.

Ff. 750 (ff. 749^b—750^b, and originally 1^a also, blank); 23.5 × 13.7 c.; 10—13 l.

The book has been divided into two volumes for convenience, but is written continuously without break. The handwriting is a bad Indian *ta'liq*. There are no rubrications, headings of chapters being marked simply by a line drawn over them. The colophon (on f. 749^a) gives the date of transcription as Shawwál 14, A. H. 1188 (= Dec. 18, A. D. 1774). Numerous interlinear glosses in English occur throughout the work.

Ch. I begins on f. 65^a; ch. II on f. 190^b; ch. III on f. 256^b; ch. IV on f. 309^a; ch. V on f. 387^b; ch. VI on f. 425^a; ch. VII on f. 442^a; ch. VIII on f. 473^a; ch. IX on f. 513^b; ch. X on f. 575^a; ch. XI on f. 599^a; ch. XII on f. 624^b; ch. XIII on f. 688^a; ch. XIV on f. 717^b.

From the Robertson Smith bequest.

Nº. CCCXLII. Add. 3196.

A volume containing a number of medical prescriptions and culinary recipes, without title, author's name, preface, or colophon. It begins abruptly, at the top of f. 1^a, with an explanation of certain technical terms used by medical men, as follows: —

در بیان بعضی از اصطلاحات اهل صناعت روح هرچه درو
اجزای لطیفه بسیار غالب باشد مسمی بروح است آلتخ

Ff. 174 of 25.5 × 16.5 c. and 13 l. Written in a clear

Indian *ta'liq*; headings in red. At the beginning are bound in 2 leaves from a lithographed work in Hindustání on English postal regulations.

Certain native doctors, Huseyn Khán, Raḥmatu'lláh Khán, Khwája Muḥammad 'Alí Khán, and others, are cited as authorities; and the date A. H. 1226 (= A. D. 1811) is mentioned in the course of the work (f. 173^b, l. 2).

From the Robertson Smith bequest.

Nº. CCCXLIII. Add. 3197.

گلستان شیخ سعدی

Another copy of the **Gulistán** of Sa'dí, written in a poor Indian *ta'liq* of quite modern date, with headings in red. See pp. 335—338 *infra*. To this are prefixed four fragments of quite independent origin, the first and second in Turkish, the third and fourth in Persian. The contents of the volume are, therefore, as follows.

(I) One leaf (f. 1) taken, apparently, from a Turkish epistolary manual. It contains fragments of two letters, the first dated A. H. 1151 (= A. D. 1738).

(II) Four leaves (ff. 2—5) of Turkish *mathnaví* poetry containing 7 lines each, written in a clear *naskh*, and fully pointed.

(III) Four leaves and a half (ff. 6^a—10^a) from a Persian work on Indian history, dealing, so far as this fragment is concerned, with the history of Sháh 'Álam and Bídár Bakht (A. D. 1788).

(IV) Three leaves (ff. 13—15), apparently from the same work as the last, from which they are separated by two blank leaves (ff. 11—12).

(V) The **Gulistán** (ff. 16^b—118^a). In the colophon on the last page, the scribe gives his name as Núru'd-Dín, and mentions Sunday, the 27th of the Hindoo month Sáwan, as the date of completion, but omits the year.

GOSPELS & CHRISTIAN THEOLOGY.

No. I.

Dd. 4. 32.

کتاب انجیل

The four Gospels in Persian; *viz.*, Matthew, ff. 1^b—52^a; Mark, 53^b—85^a; Luke, ff. 86^b—140^b; John, ff. 141^b—183^a. On the inside of the cover is parted a book-plate bearing the effigy of George I and the inscription "*Munificentia Regiâ*, 1715."

Ff. 183 (ff. 1^a, 52^b—53^a, 85^b—86^a, 141^a, and 153^b blank); 24.5 × 18.6 c.; 13 l. Written in good *ta'liq* between margins doubly ruled in red; headings of chapters, numbers of verses, and sacred names also in red. No colophon or date.

This version agrees with that contained in the MS. next described (Gg. 5. 26); in Add. 19, 431 of the British Museum (Rieu, p. 1); and in Nos 1837—9 of the Bodleian (Ethé, col. 1054—5).

No. II.

Gg. 5. 26.

کتاب انجیل

The four Gospels in Persian; *viz.*, Matthew, ff. 1^b—43^b; Mark, ff. 44^b—71^b; Luke, ff. 72^a—112^b; John, 114^a—146^a.

Ff. 146 (ff. 1^a, 44^a, 113 and 146^b blank); 26.0 × 16.3 c.; 17 l. Written in a fair Indian *ta'liq*, headings of chapters (also inserted at the top of each page) and numbers of

verses in red. On f. 112^b, at the end of St. Luke's Gospel, is a colophon dated Sunday, the 28th of Rabī' I, A. H. 1014 (= Aug. 14, A. D. 1605); and on f. 146^a, at the end of St. John's Gospel, another dated the 26th of Muḥarram, A. H. 1014 (= June 13, A. D. 1605). In the former the scribe's name is given as "*Sharif*" —

کاتب العبد شریف ساکن یرکنه بوریه عرف حضراباد (۲)

There is a double division throughout, into chapters, called *Faṣl* (فصل) and characterised as فرنگی ("European"), and sections called *Iṣḥāḥ* (اصحاح). Of these latter, Matthew contains 22 (the last beginning at ch. XXVII, v. 35), Mark 13 (the last beginning at ch. XV, v. 11), Luke 22 (the last beginning at ch. XXIII, v. 6), and John 20 (the last beginning at ch. XX, v. 19). In St. John's Gospel vv. 39—41 of ch. IV and vv. 5—7 of ch. VI are left blank.

The third chapter of St. Matthew's Gospel begins as follows (f. 3^b, l. 1): —

در آن روزگار آمد یوحنا معبد آواز میداد در خرابه یهودا (۲)
و می گفت توبه کنید که ملکوت آسمانی نزدیک آمده است
(۳) اینست آنکه گفته شده است در زبان ایشیعی پیغمبر که
می گفت آوازی بانگ کننده در بیابان جنگل ساخته کنید
راه خداوند را آسان کنید هنجار او،

This version agrees with that contained in the MS. last described (*q. v.*). It is worth noting that the words "*Pharisees and Sadducees*" (*e. g.* in Matthew XVI, vv. 11 and 12) are rendered by "*Mo'tazilites and Zindiqs*" (معتزله و زنادقه).

No. III. Add. 228 (Lewis 46).

کتاب انجیل

The Four Gospels in Persian.

Ff. 309 (1, 2^a, 94^b—95^a, 149^a, 239^b—241^a, and 309^b blank); 16.2 × 8.2 c.; 12—14 l. Written in a small, clear, fairly good Persian *ta'liq*. Headings in red. Each leaf bears the impress of the Lewis seal (A. D. 1707).

Contents: —

I. The Gospel of St. Matthew (ff. 2^b—94^a), beginning: —

بنام پدر و پسر و روح القدس يك خدای انجیل مقدس
عیسی چنانچه نوشته شده متی یکی از دوازده رسول او،
فصل اول (in red)

زادن ایسوع مسیح پسر داود و پسر ابراهیم آله

II. The Gospel of St. Mark (ff. 95^b—148^b), beginning: —

بنام پدر و پسر و روح القدس يك خدای انجیل عیسی
مسیح چنانچه نوشته شده مرقس یکی از هفتاد دو تلامیذ
او، فصل اول (in red)

سر انجیل عیسی مسیح چنانکه نوشته است در ایسیعیای

پیغمبرا آله

III. The Gospel of St. Luke (ff. 149^b—239^a), beginning: —

بنام پدر و پسر و روح پاک يك خدای انجیل عیسی مسیح
چنانچه نوشته شده است لوقا یکی از هفتاد دو تلامیذ،
فصل اول (in red)

چون سعی کردند بسیار تا بنویسند قصه کارها که در ما


به کمال رسیده اند آله

IV. The Gospel of St. John (ff. 241^b—309^a), beginning: —

بنام پدر و پسر و روح پاک يك خدای انجیل مقدس عیسی
چنانچه نوشته است یوحنا یکی از دوازده رسول (in red)

در آغاز بود سخن و سخن بود نزد خدای و خدا بود
سخن آئین

There is a colophon on f. 309^a, from which it appears that the transcription of this manuscript was completed in Basra on Dhu 'l-Hijja 9th in the year 1089 (سنة تسع) = A. D. 1678, if the date be correctly given, which the more modern appearance of the handwriting renders doubtful), and that it was written for a Christian, whose name, nearly obliterated by the Lewis seal, seems to read مکران, and who is entitled قدوة المسيحي. This version appears to be almost identical with that contained in Add. 230.

No. IV. Add. 230 (Lewis .

کتاب انجیل

A Persian translation of the four Gospels, followed by a Catechism on Christian doctrine, and the philosophical work known as the *Jám-i-gítí-numá*.

Ff. 247 (ff. 1, 2^a, 59, 60, 97^b, 98—100, 145—148, 227—228, and 243^b—247 blank, save for some scrawls on the last two); 28.7 × 15.6 c.; 12 l. Written in a clear Indian *ta'liq* between margins ruled in red and blue; headings in red. The judgement "*This copy is very inaccurate*", written in pencil on the second fly-leaf at the beginning, is by no means too harsh, for the text teems with absurd errors.

Contents: —

I. The Gospel of St. Matthew (ff. 2^b—58^b), beginning: —

بِنامِ پَدَر و پِسر و رُوحِ الْقُدُسِ يَسُوعُ خَدَايِ انجِيلِ مُقَدَّسِ
عِيسَى مَسِيحِ چنانچه نوشته است متی یکی از دوازده رسولان
' (in red) او

کتاب زادن عیسی مسیح پسر داود پسر ابراهیم آئین

II. The Gospel of St. Mark (ff. 61^a—97^a), beginning: —
 بنام پدر و روح پاک یکخدای انجیل مقدس عیسی مسیح
 چنانکه نوشته است مرقس یکی از هفتاد و دو تلامیز
 (sic) اوست (in red)

سر انجیل عیسی مسیح ابن الله چنانکه نوشته است در
 عیسی النبی اینک میفرستم فرشته خود را در پیش روی تو که
 راه تو نیک گرداند آخ

III. The Gospel of St. John (ff. 101^a—144^b), beginning: —

بنام پدر و پسر و روح پاک خدا انجیل پاک عیسی مسیح
 چنانکه نوشته است لوضام (یوحنا sic, for) یکی از دوازده
 رسولان او (in red)

در آغاز بود سخن و سخن بود نزد خدا و خدا بود که
 این آغاز نزد خدا همه چیز ازو پیدااست و بی یکچیز پیدا نشد

IV. The Gospel of St. Luke (ff. 149^a—212^b), beginning: —

بنام پدر و پسر و روح القدس یک خدای انجیل پاک
 عیسی مسیح چنانچه نوشته است لوقام (sic) یکی از دوازده
 رسول او (in red)

چون سعی کردند بسیاران تا بنویسند کان قصه کارها که
 در ما به کمال رسیده اند آخ

V. A Catechism on Christian doctrine (ff. 213—226),
 entitled (in red): —

انتخاب حکایت و علمیات دین عیسی بر چند فصل
 and beginning: —

در باب نشان عیسویان س عیسی (عیسائی sic, for) هستید
 ح آری بغایت (sic) خدای س چرا میگوئید بعنایت خدای

ح زيراکه محض لطف و کرم خدای مرتبه یافتم که عیسی
شدم بی آنکه لیاقت آن داشته باشم آنچه

VI. The **Jám-i-gítí numá** (see Rieu, p. 812^b, III).
This copy contains only 26 of the 30 *maqšads* which
it should comprise (ff. 229^a—243^a).

Nº. V. Add. 240 (Lewis K).

انجیل مقدس

The four Gospels in Persian.

Ff. 156 (ff. 1^a, 44^a, 120^b, and 155^b blank; 156, also
blank, missing); 30.0 × 18.7 c.; 19 l. Written (in a clear
but ugly Indian *ta'liq*, with rubrications) for the Rev.
George Lewis, and completed on Sha'bán 27th, A. H.
1124 (= Sept. 29, A. D. 1712).

This version corresponds with **Add. 228**, even to the
mistakes.

The Gospel accord. of St. Matthew occupics ff. 1^b—43^b;
" " " " St. Mark " ff. 44^b—72^b;
" " " " St. Luke " ff. 73^a—120^a;
" " " " St. John " ff. 121^a—155^a.

Nº. VI. Add. 327.

کتاب انجیل

The four Gospels in Persian; *viz.* Matthew, ff. 1^a—40^b;
Mark, ff. 41^a—65^b; Luke, ff. 66^a—114^a; John, ff. 115^a—148^b.
Bought of Sotheby, April 10, 1865.

Ff. 148 (f. 114^b blank); 25.3 × 18.3 c.; 17 l. Written in
legible but ungraceful Indian *ta'liq*; chapter-headings and
headings of subject-matter in red; verse-division not
marked. No colophon or date.

The third chapter of Matthew begins as follows: —
و در آن روزگار آمد یحیی شوبنده که اورا یوحنا گویند منادی

می زن در ویرانه یهود و گفت توبه کنید زیرا ملکوت آسمان نزدیک شد برای آنکس اینست آنک در ایشعیا پیغامبر گفته شد آواز منادی می زند در خرابی آمده بدارید رایهاء (sic) خداوند را و گذرگاه او هموار بدارید آخ

The heading of St. Matthew's Gospel stands as follows: —

بسم الاله الواحد الالب و الابن و روح القدس
انجيل متى که در شهر فلسطين بزبان عبری گفته شد و در
انطاکیه پسرانی نبشتند،

This version corresponds with Or 1419 of the British Museum, and, as Rieu has shewn (pp. 1^b—2^a), is derived from the Syriac. Cf. also Ethé, col. 1053—4, N°. 1835.

ISLAMO-CHRISTIAN CONTROVERSY.

No. VII.

Dd. 6. 83.

کتاب اللوامع الربانیة فی ردّ الشبهة النصرانیة

"*The book of Divine Effulgences in refutation of Christian misconceptions*", written in the month of Muḥarram, A. H. 1031 (Nov.—Dec. A. D. 1621), by [Seyyid] Aḥmad b. Zeynu'l-'Abidín el-'Alaví [el-'Amilí].

Begins on f. 2^b: —

اَلْحَمْدُ لِلّٰهِ الَّذِي هَدٰىنَا لِهٰذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْلَا اَنْ
هَدٰىنَا اللّٰهُ مَخْفٰى نَمَانِد بِر مَدَارِك اصحاب ايمان و مشاعر ارباب
بينش و عرفان سَيِّمًا بِر حاميان حوزهء اسلام و حاويان مراتب
فصل و احترام لَا زَالَتْ اَطْنَاب خيام حراستهم مَرْبُوطَةٌ بِاَوْنَادِ
الخلود وَ لَا بَرَحَتْ عَذَابَات (f. 3^a) رَايَات حمايتهم منوطه بِالسَّعْوَدِ

إِلَى يَسْرَمِ الْمَوْعُودِ كَهْ در تاریخ شهر محرم الحرام سنه احدى و
 ثلاثين بعد الالف من هجرة سيد الانام عليه و آله البررة الكرام
 افضل النّاحية و اكارم السّلم كه بعضى از قسيسان و رهبانان
 فرنگيان متوجه بعضى از سخنان على سبيل الظنّ و طريق
 الحسبان در نفى نبوت نبى الانس و الجنّ و واقع نبودن تغيير
 در اناجيل گرديده بود و متصدى ذكر آن در رساله شده
 مطامح ظنون و مطارج عيوش گردانيده بگمان آنكه جواب از
 آن بر دانشوران معالم انس و معتكفان صوامع قدس كه سر
 چشمه هاى جويبار (f. 3^o) هدايت و مطالع انوار درايستند
 متعذر يا متعسر است لا محاله اين كمينه بيمقدار و ضعيف
 بنده خاكسار اقل المحتاجين الى رحمة الله الملك الغنى احمد
 بن زين العابدين العلوى غفر الله ذنوبه و محى بلفظه حويه
 با قلت بضاعت و كثرت اضاعت على مسلك الاستعجال و منهج
 الارتحال از جهت وجوب كفائى متوجه ردّ آن شده و سخنان
 اورا بعبارتى نقل نموده و از كتابهاى آسمانى كه نزد ايشان
 معتبر است مانند انجيل متى و مرقس و لوقا و يوحنا و
 زبور و توريه و دفع كلمات او نموده و نقاب خفا را از (f. 4^o)
 چهره مخدرات معانى كه بود تا اين زمان از قبيل لَمْ يَطْمِئِنَّ
 اَنْسٌ قَبْلَهُمْ وَ لَا جَانٌّ است كشاده و بشهاب ثاقب برهان عقل
 نيز سخنان شيطاني اورا مرجوم ساخته و چون از تأييدات
 الهى و توفيقات نا متناهيست موسوم باللوامع الرانيه فى رد
 الشبه النصرانيه گردانيده و بالله التوفيق و بیده ائمة التحقيق
 اما بعد الخ

Ends with five quatrains (written, apparently, by friends

of the author), each containing the date of composition of the work. The last of these (on f. 187^b) is as follows: —

سید احمد کرد بتوفیق امام رت شبہ مسیحیان میر کلام
یابند ارباب فہم کز ہر مصراع آمد بیرون زمان فتح اسلام

The sum of the letters in the last *misrāʿ* = 1031.

The colophon is as follows: —

تمام شد این نسخه شریف فی یوم الاربعاء ۵ شہر شعبان
المعظم سنہ ۱۲۳۱ ھ حررہ العبد صدر الدین ابن جعفر علی معمار
“This blessed volume was completed on Wednesday,
Shaʿbān 5th, [A. H.] 1031. Transcribed by Ṣadruʿd-Dīn b.
Jaʿfar ‘Alī the architect.”

This was not the only work written by Seyyid Aḥmad b. Zeynuʾ l-ʿĀbidīn in refutation of the Christian doctrines. In the following year (A. H. 1032) he wrote, in answer to the *آئینہ حق نما* of Padre Geronimo Xavier, another book similar to the present one called *مصقل صفا* *در تجلیہ آئینہ حق نما*, which is described by Rieu (pp. 28—29), who gives some particulars about the author and the controversy in which he engaged, and makes mention of this *ربانیہ* *لوامع* and of another work directed against the Jews.

Ff. 190 (ff. 1^a—2^a, and 188^a—190^b blank); 13.5 × 9.0 c.; 11 l. Written in a neat, clear *taʿliq*.

No. VIII.

L1. 6. 29.

کتاب اللوامع الربانیہ فی رد الشبہ النصرانیہ

Another copy of the same work.

Ff. 186 (ff. 1^a—3^a, and 185^b—186^b blank); 15.2 × 10.4 c.; 12—17 l. The transcription has evidently been hastily made, and the writing, though pretty legible, is very untidy and ungraceful.

The colophon (on f. 185^a) is word for word the same as that with which Dd. 6. 83 concludes. As it seems

impossible that the same scribe should have completed two separate copies of the same work on the same day in two utterly different hand-writings. I suppose that the colophon of the original has been transcribed along with the text by the writer of the second copy.

Nº. IX.

Add. 797.

ارشاد المضلّين في اثبات نبوة خاتم النبيين
تصنيف محمّد رضا بن محمّد أمين همدانی

Irshādu'l-muḍillīn fī ithbāti nubuwwati Khā-tami 'n-nabiyyīn ("The direction of the erring, in proof of the prophetic office of the Seal of the Prophets"), a controversial work composed in the reign of Fath-'Alī Shāh by **Muḥammad Riḍā b Muḥammad Amīn** of **Hamadān** to refute the attacks made on Islām by Henry Martyn the missionary.

Ff. 92 (ff. 1^a and 92^b blank); 20.5 × 13.8 c.; 21 l. Written in a very good, clear, small *naskh* hand; not dated. Formerly belonged to Sir Gore Ouseley.

Begins: —

الحمد لله رب العالمين و الصلوة و السلام على المصطفين الهاديين
المهديين و العاقبة للمتقين و بعد پوشيده نماناد كه هدايت
ارباب درايت و ايقان اگرچه على الظاهر مترتب است بر دليل
و برهان امّا في الواقع و نفس الامر موقوف است بتوفيقات
بيزداني آلخ

Ends: —

بلکه دانستی که صریح انجیل این بود که من میروم و رفتن
من بهتر است از برای شما زیرا که تا من نروم روح یقین و
فارقلیط نخواهد آمد و او از برای شما بهتر است از من برای
شما و دانستی که حمل آن بر جبرئیل و روح القدس چنانکه

نصاری تاویل مینمایند امکان ندارد و الحمد لله اولاً و آخراً
و باطناً و ظاهراً و صلی الله علی محمد و آله اجمعین اللهم
اهدنا بهدایتك و احفظنا بحفظك و جمایتك

The whole of this treatise was translated into English by the Rev. S. Lee, formerly Professor of Arabic in the University of Cambridge, and this translation occupies pp. 161—450 of his *Controversial Tracts on Christianity and Mohammedanism* (Cambridge, 1824). Some account of the author, Hájí Mullá Muḥammad Riḍá b. Muḥammad Amín of Hamadán, supplied by Mírzá Šálih the Persian Envoy, will be found on pp. CXVIII—CXXIII of the same work. The original document there cited is contained in the following MS., **Add. 567**, N°. VI, q. v.

N°. X.

Add. 567.

Professor **Samuel Lee's** autograph copies of the original texts of those polemical works which he published in translation in his *Controversial Tracts on Christianity and Mohammedanism* (Cambridge, 1824). At p. CXXIII of the Preface to that collection he states his intention of publishing the original texts, "the whole of which", he adds, "I have copied out for the press." The present MS. would appear to be the copy to which he refers.

Contents: —

I. (ff. 3^a—14^a). **Mírzá Ibráhím's** Apology for Islám (in Arabic): an answer to Henry Martyn's attack. (See the *Controv. Tracts*, pp. 1—39). Begins: —

الحمد لله.. آخ اما بعد فقد سئلني بعض احبار النصارى ان
اذكر له ما اعتمد عليه من الدليل على نبوة نبينا محمد صلى
(sic) بعد المسيح آخ

II. (ff. 16^a—28^a). **Henry Martyn's** *third tract* in reply to Mírzá Ibráhím. (See *Controv. Tracts*, pp. 139—160). Begins: —

آنچه را در دو رساله مقدم در بیان بطلان دین محمد صلی
(sic) نوشته ام آخ

III (ff. 29^a—38^a). **Henry Martyn's second tract**, in reply to the same. (*Op. laud.*, pp. 102—123). Begins: —
آنچه در رساله قبل شد اینقدر معلوم میشود که باعثی بر
ایمان آوردن بمحمد نیست آخ

IV (ff. 39^a—52^a). **Henry Martyn's first tract**, in reply to the same. (*Op. laud.*, pp. 80—101). Begins: —
منت پذیر است این کشیش نصرانی از فاضل و مجتهد
اسلم (sic) آخ

V (ff. 53^a—167^a). The Rejoinder of **Mullá Muḥammad Ridá of Hamadán** to Mr. Martyn's attacks on Islám. (*Op. laud.*, pp. 161—450). Begins: —

الحمد لله.. آخ و بعد پوشیده نماناد که هدایت ارباب
درایت و ايقان اگرچه علی الظاهر مترتب است بر دلیل و
برهان آخ

VI (ff. 185—186, supplementary). Pasted into the end of the volume is the original letter concerning *Mullá Muḥammad Ridá* written to Prof. Lee by **Mírzá Muḥammad Šálih** ("Private secretary to H. R. H. 'Abbás Mírzá"), and published by Lee, with translation, at pp. CXIX—CXXI of the Preface to his *Controversial Tracts*. It begins: —

صاحب من در باب جذب حاجی الحرمین حاجی ملا رضا
سوالی کرده بودید آخ

The MS. comprises ff. 186, measuring 22.7 × 19.0 c., and containing 17—21 l. Ff. 1—2^a, 14^b—15^b, and 167^b—184^b are blank, as are the *versos* of all leaves from the beginning to f. 97, save for notes on the text added by Lee. From f. 98 onwards there is writing on both sides of the leaves.

No. XI.

Add. 1044.

Controversial Tracts.

The first four of the tracts on the Christian and Muhammadan controversy contained in the MS. last described.

Ff. 48 (ff. 1^a, 26^a, 35^a, and 47 and 48 blank); 13.6 × 8.6 c.; 15 l. Written in a good, clear, small Persian *naskh*. Not dated.

Contents: —

I (ff. 1^b—13^a). Mullá Muḥammad Ibráhím's Defense of Islám (Lee's *Controv. Tracts*, pp. 1—39).

II (ff. 13^b—25^b). Mr. Martyn's Third Tract (Lee, pp. 139—160).

III (ff. 25^b—34^b). Mr. Martyn's Second Tract (Lee, pp. 102—123).

IV (ff. 35^b—46^b). Mr. Martyn's First Tract (Lee, pp. 80—101).

QUR'ÁN AND COMMENTARIES.

No. XII.

Mm. 4. 15. (Erpenius).

تفسير قرآن

The old Persian **Commentary on the Qur'án** described in full by me in the *J. R. A. S.* for July, 1894, pp. 417—524, to which description the reader is referred for further particulars. The whole Commentary appears to have consisted of four volumes, of which we possess only the third and fourth (*Súra XIX* to end), bound in one. The first two leaves of the original are missing, and have been replaced by two leaves of white paper, three of the four sides of which (ff. 1^a, 1^b, & 2^a) contain a Latin index of references in two or three different hands of the seventeenth or early eighteenth century. The commentary on the beginning of *Súra XIX*, down to the

end of verse 1 (f. 2^b), supplied in a bad, straggling, probably European, hand, is from a quite different and much later work, the *Mavāhib-i-'Aliyya* of *Huseyn Vā'iz-i-Kāshifī* (see Rieu, pp. 9—11), and has nothing to do with the original, which begins on f. 3^a with v. 2 of *Sūra XIX* as follows: —

اِنَّ نَادَى رَبِّهٖ اَنكاه كى بخواند خدای خود را نَدَا حَفِيًّا
خواندنی بوشیذه کی کس ندانست آله

The volume contains ff. 368 of 32.0×23.5 c. and 15 l. The writing, faded by age to a brownish colour, is a bold, antique *naskh*. The Arabic text is written in a rather larger character than the Persian commentary, and is fully pointed. Vol. III (the first half of this volume) ends on f. 194^b with *Sūra XXXVII*. F. 195^a is blank, save for a short anecdote of the well-known saint *Shiblī*, written in the upper margin. Vol. IV begins on f. 195^b with the commentary on *Sūra XXXVIII*. There is a lacuna (apparently of 2 leaves, ff. 351—2) extending from *Sūra LXXXIX*, v. 14, to *Sūra XCII*, v. 4. The commentary ends on f. 367^a. At the top of f. 367^b is a passage cited from 'Abdu'llāh [ibn] *el-Mubārak ed-Dīnavarī* on the antithetical character of the Qur'ān (see *J. R. A. S.*, *loc. cit.*, pp. 428—9). Then follows the colophon, on the same page, which runs thus: —

الحمد لله رب العالمين و الصلوة على خير خلقه محمد سيد
المرسلين و ازواجه امهات المؤمنين و اصحابه اجمعين كاتبه و
صاحبه العبد الفقير المحتاج الى رحمة الله محمد بن ابي الفتح
الفقيه الغريب في اليوم السابع من ربيع الاخر في شهر سنة
ثمان و عشرون و ستمائة اللهم اغفر لصاحبه و كاتبه،

The date of transcription here given, 7th of Rabī' I, A. H. 628, is equivalent to Feb. 12, A. D. 1231. As to the copyist, Muḥammad b. Abi 'l-Faṭḥ, *el-Faqih, el-Gharib*, I endeavoured to show in the article in the *J. R. A. S.*

above cited that he cannot, as the words "*ṣāhibuhu wa kâtibuhu*" would seem at first sight to imply, be regarded as the author of the commentary, and in this view most of the distinguished scholars who have been kind enough to send me remarks and criticisms on the article in question agree. There is, therefore, at present, no clue to the authorship of this ancient and interesting work.

The MS. is one of those which formerly belonged to Erpenius, and which were bought by George Villiers, Duke of Buckingham, in 1625, and afterwards presented by his widow to the University in 1632. In the Catalogue of Erpenius' MSS. appended to Gerard Vossius' funeral oration, delivered on Nov. 15, 1624, and printed at Leyden in the following year, it is thus described:— "*Commentarius Persicus in Alcorani partem posteriorem, sine nomine auctoris, in magno folio, exemplar scriptum est anno Hegiræ 628*". Latin marginal annotations (some of which at least would appear to be in Erpenius' hand) occur here and there throughout the volume. The remainder of f. 367^b below the colophon, and both sides of f. 368, are written over in a cursive and ungraceful, but ancient, and (where not obliterated) fairly legible, hand with anecdotes of Muslim saints.

In my article in the *J. R. A. S.* above referred to I first described the peculiarities of writing, spelling, grammar, and vocabulary presented by this MS.; then I enumerated the authorities cited by the author (82 in number), and the allusions to historical events, not directly connected with the sacred text, which occurred in the course of his work; then I discussed the tradition which he followed, and the theological school to which he belonged; and lastly I endeavoured to determine as nearly as possible at what epoch, and where, he flourished. The general conclusions at which I arrived were as follows. (1) That the archaisms of language pointed to a date not much posterior to that of the *Shâhndma* (A. H. 400: A. D. 1009—1010) as that at which the work

was composed. (2) That this assumption was supported by the fact that no authority later than about A. H. 300 was cited. (3) That, from a passage occurring on f. 288^a, l. 7, the author appeared to have written in Khurásán. (4) That he was a moderate Sunní. (5) That the tradition which he followed was an old and good one.

In response to the appeal for criticisms and suggestions which I addressed to scholars interested in Persian and Qur'anic exegesis, I received letters containing many valuable hints and corrections from Professors Barbier de Meynard, de Goeje, Nöldeke, Salemann, and Horn, as well as from Dr. Rieu, Baron Rosen, and others. Some of the most important observations with which these scholars were kind enough to furnish me, I propose to insert here as a supplement to my first description of the MS. in the *J. R. A. S.*

M. Barbier de Meynard agrees with me that صاحبیه in the colophon can here only mean *owner*, not *author*. He thinks, however, that I perhaps lay too much stress on the explanation in Persian of common Arabic words like *تقليد*, *موج*, *كتاب*, etc., as a proof of antiquity, inasmuch as the commentator himself makes use of many Arabic words of a more purely literary kind than these, which he probably explains rather from a scrupulous sense of his duty as an expositor of the sacred text than because such explanation was needed. It appears to him somewhat rash to ascribe to this commentary an age equal to the *Sháhnáma*.

Professor de Goeje writes that he does not doubt that Dr. Rieu's explanation of صاحبیه و کاتبیه as "copyist and owner" is correct, because, if the copyist had wished to say that he was the "author and copyist", he would have written صاحبیه و کاتبیه.

Professor Nöldeke also takes صاحبیه in the sense of *owner*, firstly because, to express the idea of *author*, some more technical expression, such as مؤلفیه or مصنفیه,

would probably have been employed; and secondly because, however good the MS. may be, it nevertheless presents certain slips and mistakes which an author would hardly have committed. He thinks that the work is certainly very old, probably older than Firdawsí. On the other hand, there do not appear to be sufficient grounds for attributing to it a higher antiquity than Abú Manşúr Muwaffaq's *Materia Medica* (*Codex Vindobonensis*, ed. Seligmann, Vienna, 1859) [composed for Amír Manşúr b. Núḥ the Sámánid between the years A. H. 356 and 365], or the Persian *Ṭabari*. Of the authorities cited in the course of the commentary, Abú Ḥāṭim [es-Sejstání], who died A. H. 250, is amongst the latest; but, even were the Commentary written in Arabic, it would be unsafe to conclude from this that it must have been written soon after this date, since the Qur'án commentaries of the earlier type (*i. e.* anterior to Zamakhsharí's) generally cite only very old authorities. Perhaps the fact that the founders of the four orthodox schools (Ḥanefite, Sháfi'ite, Málíkite, and Ḥanbalite) are all freely cited, points to a later origin. Moreover this Persian Commentary is not only derived throughout from works of Arabic exegesis, but is probably in the main a translation, more or less free, of some one Arabic Commentary of the earlier type. It appears to belong, like the Persian *Ṭabari* and *Muwaffaq's* *Materia Medica*, both of which are based on an Arabic original, to the old translation-literature of Khurásán. Its language recalls throughout that of the earliest period of Neo-Persian, so far as we have exact knowledge of this; which, indeed, is only the case in Muwaffaq's work [preserved in a MS. dated A. H. 447 = Jan. 1056], since the *Sháhnáma* and other old texts, preserved to us only in MSS. of later date, are terribly corrupted and modernised. The Cambridge MS. is of great importance for philological investigations, inasmuch as it represents with sufficient accuracy the original text, from which it must be derived pretty directly, through

but few intervening links. It must, however, be borne in mind that, as it is wholly or in great part translated from an Arabic original (for all the authorities cited are Arabic), too much stress cannot be laid on individual peculiarities of expression. The explanation in Persian of common Arabic words like موج must be regarded as mere pedantry on the part of the commentator, who himself makes use of these very words, and of others less familiar. (The remainder of Professor Nöldeke's remarks chiefly refer to the vocabulary, and will be given lower down).

Professor Salemann, besides many valuable corrections and annotations on my vocabulary of the archaic words in the text, which will be given below, emphasises the value of the MS. as affording materials for a fuller knowledge of Neo-Persian in its earliest development, and then continues: — "The Asiatic Museum, as you know, possesses a portion of a Persian Commentary on the Qur'án written in A. H. 603 (*Baron Rosen Notices sommaires*, p. 22, n^o. 45), which contains *súras* XL, v. 5—48; but my hopes of finding in it some part of the work described by you have been dispelled by a comparison of it with the passages which you cite. Lastly, I would hazard a conjecture that old Golius had knowledge of this MS., for many words in Vullers are only vouched for on the authority of 'C[astelli] ex G[olio]', as, for example, فرقتن, فرستوك, while others are known to C[astelli] from Jewish-Persian".

Dr. Rien, after reading my description of the Commentary, wrote as follows: — "No one will dissent, I think, from your main conclusions, that the work was written in Khurásán not later than the fourth century. Thanks to the Ṭáhirids and Sámánids, Khurásán was the cradle of Persian. It would be very interesting to compare your MS. with an old copy of the Persian version of *Ṭabari*, such as we have in Add 7622 (p. 68 of the *Catalogue*). The version was written about A. H. 352,

and would, no doubt, present many points of contact with your MS., and corroborate your conclusions. I remember noticing in it that curious form *مزك*, which, with the analogous *كزيت*, furnishes one proof, amongst others, that the early Arab settlers in Persia pronounced the *ج* 'gim', as it is still pronounced in Egypt." [These words, however, are regarded by Professor Nöldeke as derived directly from the Aramaic *מסגד* (A) = *מוגד* (A) and *גזית* (A), whence also they were borrowed by the Arabs.] "Amongst the authorities [cited], there is one a little later than Yaḥyá b. Mo'adh, namely *قتبى*. *Qutabí* is the usual designation of the great traditionist *Ibn Qutayba*, who died A. H. 276. *Al-Zajjáj*, if he should be, as is very likely, identical with the great grammarian and *mufasssír*, would bring the date down to A. H. 310". The remarks on the vocabulary which Dr. Rieu was kind enough to suggest will follow later.

Baron Rosen remarked, with regard to the 'authorities cited', that the fact that they all belong to the first three centuries of the *hijra* does not prove much, inasmuch as in commentaries on the Qur'án the traditionists and 'readers' of the earlier period are usually cited by preference. *Beyḏáwí*, for example [d. about A. H. 710], cites very few authorities posterior to the third century of the *hijra*. This however, does not affect the argument for the antiquity of the commentary drawn from the archaic character of the language, and the view that it is probably older than *Firdawsí* is probably correct, though it would seem rash to ascribe to it a higher antiquity than the 10th century of our era. Moreover, even as regards the 'archaisms', it must be borne in mind that they may in part be dialectical peculiarities. It is therefore very desirable to find some more certain data for determining the age of the Commentary. "In the selections from the text appended to your article, p. 512, 8 l. from the bottom", continues *Baron Rosen*,

"occurs a passage by which I was greatly struck: that, to wit, in which it is said that all the prophets are 'immaculate' (معصوم)... The doctrine of the immaculateness of the prophets is a question of dogma which was long debated, and to which, so far as I know, a definite affirmative answer was not given until *after* the 10th century of our era." Baron Rosen then speaks of a MS. dated A. H. 656 of a Persian compendium of Geography composed in A. H. 372 which he had recently examined, in which the forms مزکت (for مسجد), کزیت (for جزية), and کبرکان (for گبران) occur constantly. He likewise speaks of the old manuscript Persian Commentary preserved in the Asiatic Museum of St. Petersburg, to which reference is also made by Prof. Salemann. It belongs probably to the sixth century of the *hijra*, and has been noticed by Khanikoff in the *Mélanges Asiatiques*, and subsequently by Baron Rosen himself in his *Notices Sommaires des MSS. arabes du Musée Asiatique*.

For the following notes and criticisms on some of the words contained in my vocabulary of archaisms (J. R. A. S., *loc. cit.*, pp. 440—495), I am principally indebted to Professors Nöldeke and Salemann, and Dr. Rieu. These notes, for convenience, I here arrange according to the alphabetical order of the words to which they refer, indicating the authorship of each by appending to it one of the initials *N*, *S*, *R*, in square brackets. Additional notes by myself are also placed in square brackets. The pagination referred to is that of my article in the J. R. A. S. for July, 1894.

آی کہ (p. 439). "Should not be taken as 'or', but as 'that is'. Cf. Phl. س، س، س" [S.].

آرزو کردن (p. 440). "*Cod. Vind.*, 8, 2" [S.].

آفتادن [آبی] (p. 442). "Is it not rather پی آفتادن, 'to fall on the track'?" [R.].

تن اومندان (تن) (p. 444). "Very noteworthy is تن اومندان, for in Phl. likewise it is ټن اومندر . In all these forms in *ômand*, ا , و , are regularly written." [N.].

بازافراه (p. 445). Dr. Horn says: — "بازافراه is peculiarly a metrical form (cf. my *Grundriss der Neu-Persischen Etymologie*, N^o. 154). Is the Commentary therefore later than the *Shâhnâma*? Of course one may also read *bâdh-afrâh*. So likewise بخرز , *bixrad*, is peculiar to poetry, though one may read the older *baxirad*. Moreover بازافراه , بذرد , belong to the letter پ."

بازشائی (p. 445). "Why بازشائی, not پبازشائی" [S.] [Of course the word should have been placed under پ, not ب].

استنا + به (p. 447). "I resolve this word into استنا + the *idâfat*." [S.] (cf. درزا پهنا , روشنا).

بزیچه (p. 448). "بزیچه as a diminutive of بز is quite admissible, but it struck me that it might be بزیچه, 'buz-bacha'. Does the MS. allow that reading?" [R.].

پایاب (p. 450). "Is it not rather 'foot-hold', 'bottom'?" [R.]. "This word does not usually mean 'limit', as indeed the *farhangs* teach; the sense of 'bottom' suffices" [S.].

خسته (p. 458). "Means 'kernel' (properly, 'bone')." [N.]. "Is not the meaning 'kernel' sufficient?" [S.].

خفجه (p. 458). "This word, if I am not mistaken, means 'trimming', 'lace'." [N.].

خواستر (p. 459). "I should regard this merely as a *lapsus calami*" [N.].

دشخوار, دریابانیدن (p. 461). "Castell" [S.].

دشمنایکی (p. 461). "Notwithstanding the numerous instances cited, this form appears to me very doubtful" [S.].

دوشبزیگی (p. 462). "Castell" [S.].

رز (p. 463). "The connection with خوشه, 'bunch of grapes', would seem to show that the word is used in its usual meaning of 'vines'. Perhaps the glossator meant رز 'a vineyard'" [R.].

رنجگی (p. 464). „Cod. Vind., 22, 3" [S.].

روشنا (p. 464). } "Perhaps however this = روشنائی, without expression of the *iddfat*, as certainly زناشوی is to be taken as زناشوی (p. 465). } [S.]. "یای مصدریهئی or زناشوی"

زندان, زیندن (p. 466). "Castell" [S.].

زیدی زیت or دیدی زیت (p. 466). Both Dr. Rieu and Professor Nöldeke point out that these words are *Arabic*, and signify 'dregs of oil'. The latter adds: — "This is the correct explanation of مَهْل: the other — 'molten brass' —, though false, is a favourite one, to heighten the sufferings to the damned."

ستنبه (p. 468). "This seems to render مرید or مار, 'rebellious'." [R.].

سخشانیدن (p. 469). "Certainly a slip for سخشانیدن" [N.].

سخون (p. 469). "May also be read *saxwan* ۱۱۳۱۱" [S.].

سره (p. 469). "Is the Avestic سره" [S.].

سنجد (p. 471). [See Morier's *Second Journey through Persia*, p. 228 and note].

شدیار کردن (p. 474). "To sow, not to plough" [N.].

شگافانیدن (p. 474). "C. ex G. Why with گ instead of ک?" [S.].

شلند (p. 475). Professor Nöldeke says: — "When I

read the story about the شلند, I at once recollected having already read it in Arabic, though I could not recall the animal. Referring to *Baghawī's* Commentary, of which I fortunately possess an Indian lithographed edition, I there found (21, 69) the entire substance of the passage (*J. R. A. S., loc. cit., V, p. 511 et seq.*). The malicious animal in question is the وزغة. Of course *Damiri* also (s. v. وزغة) relates the story, and I do not doubt that it also appears in many books dealing with قصص الانبياء (legends of the prophets), though it is wanting in *Tabari*. The وزغة, at all events, is some kind of lizard. If the *vazagha* of the Avesta really signifies *lizard*, than the word originally came to the Arabs from the Persians; but the modern Persian وزغ, بزغ, signifies *frog*. The Arabic وزغة is said to mean the *Gecko*, whether rightly or no, I cannot say. (P. S. I have since informed myself more precisely about the *Gecko*, and am much inclined to regard the identification of the وزغة, and consequently of the شلند, with one of the numerous species of *Gecko* as correct). The شلند is therefore without doubt a lizard. It is further related in *Damiri* that the وزغة fanned the flames of the burning Jerusalem. This is certainly the original form [of the legend], which is therefore of Jewish origin."

طراكى (p. 475). "The final یی is the وحدت" [S.].

طركيدن (p. 475). "Castell" [S.].

طست (p. 475). "This is the Arabicized form of طشت, تشت." [N.].

غرم (p. 476). "This seems to me to mean not a cluster, but a single berry, since there are 70,000 of them on every branch, خوشه." [R.].

غفج (p. 476). "The note of interrogation after غفج is unnecessary. The meaning is certain" [N.]. "غفج in

the first passage seems to be rather an adjective, 'deep'; in the second, 'a deep or depressed place.'" [R.].

غفجی (p. 476). "غفجی is 'Vertiefung'" [N.]. غفجی stands in the quotation as a parallel to بلندی, and consequently its ی, as also in the case of نشیبی و فرازی, is merely the وحدت "یای" [S.].

فرو آرده (p. 477). "This, if I not mistaken, = فرو آرده = Ar. یَدْخُل, for جَنَات is sufficiently translated by بوستانهای, the ی (i. e. ئی) of which indicates the following relative (کی, که). Otherwise what translates the یَدْخُل, and where is the verb in the sentence?" [S.].

کاردو (p. 479). "This, from the definition, seems rather to mean 'small, undeveloped dates'" [R.].

کبریتین (p. 480). "Is this really written thus, not کبریتین?" [S.].

کرک (p. 481). "I greatly doubt whether کرک really signifies 'quail'. The Commentators did not know what the true meaning of سَلَوَی (which is no Arabic word, but a word borrowed by Muḥammad from the Jews in the Aramaic form סַלְוִי) was. Other explanations besides the correct one 'quail' are given. Our author evidently takes it in the sense of 'hens' (کرک), or 'partridges'. I find, for the rest, only three explanations of سَلَوَی, (1) quail, (2) bird like a quail, (3) honey" [N.].

کَش (p. 482). "Certainly with کَش, since the Jews, who frequently use it, write קָשׁ. קָשׁ goes with it." [N.].

کَشی (p. 482). "I think that it is to be taken as a compos. abstr., خوشکشی." [S.].

کَواز (p. 485). "I think that the primary signification of this measure is 'stick', 'staff', in which case it is گَواز, Avestic *gavâza*; also in Aramaic ܠܘܐܝܬ" [N.].

لَافِ كُتَّاهَ (p. 487). "This properly means only 'gossiping-place', a place where people engage in idle conversation" [N.].

وَشِي (p. 492). "The word is وَشِي. It is Arabic, and means 'embroidery'" [N.]. "This is the Arabic name for a variegated silk cloth, said to come from عَبَقَر: v. *Yāqūt*" [R.].

هُوَزَى (p. 493). "Is it not rather 'when'? It is the rendering of لَمَّا, 'when he looked, he saw', &ct." [R.].

P. 504. On the explanation here given of the words لَمَّا خَلَقْتَ بِيَدَيَّ, compare *Shahristāni* (ed. Cureton), p. 76, l. 14.

In conclusion I append, as a further specimen of the style of this valuable old Commentary, eleven further extracts (which were originally preparad for my article in the *J. R. A. S.*, but of which lack of time prevented the insertion) together with the whole of *Sūra C* and its commentary.

I (f. 72^a, ll. 10—15; XXIV, v. 46). *Injustice of 'Othmān's Kinsmen towards 'Alī.*

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ أَيْنَ آيَاتُ در شان منافقان امده است و مقاتل می گوید کی این آیت در شان بشر جهون امده است و منافقی که بدآوری بیش رسول رفتند و قصه ایشان در سوره النساء یاد کرده شده است و کلبی می گوید کی این آیت در شان خویشان عثمان امده است و جناب یون که رسول صلوات الله علیه چون بمدينه امده باره باره زمينهای آن هر کسی را بداد حصص علی بر جانبی افتاد کی اب بندان نرسیدی بفروخت اندرا بعثمان عفان خویشان عثمان بشیمان کردند عثمان را از خریدن آن عثمان و علی

خصوصیت کردند بیش رسول صلوات الله علیه قضا کرد علی را
بر عثمان بیها خرویشان عثمان گفتند ما رضا ندهیم بدین
قضا این آیت بیامد،

II (f. 72^b, ll. 10—12; XXIV, v. 50). *Othmān himself justified.*

اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ اِیْنِ اَیْتِ دَر شَانِ عَثْمَانَ اَمْدَه است و
ان جنان بوئ کی او بنزدیک رسول امد و گفت ای رسول الله
اگر خواهی من زمین خود رها کنم و بعلی دم خداوند تعالی
اورا بسنود و گفت اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ هست گفتار عثمان و
جزو از گرویدگان،

III (f. 73^b, ll. 2—5; XXIV, v. 54). *Condemnation of Othmān's murderers.*

قَوْلُكَ هُمُ الْفَاسِقُونَ پس ایشانند ای شنونده ایشانند فاسقان
بیرون امدگان از فرمان خدای تعالی و اول کسی که کافر
نعمتی کردند ائان بودند کی عثمانرا بکشتند تا باز فتنها زنده
گشت و دو گروهی افتاد پس انك خدای تعالی وعدهء خود
راست کرده بوئ و جهان این گشته و خلیفتان بدید امد،

IV (f. 77^b, l. 21 — f. 78^a, l. 15; XXV, v. 11). *Muhammad, Gabriel, and Ridván.*

وَ يَجْعَلُ لَكَ قُصُورًا و اگر خواهی بدهی ترا کوشکها درین
جهان و اگر لام را بیش خواهی جنان باشد کی خدای بدهی
مر ترا کوشکهای بسیار نه یک کوشک و باغهای بسیار نه یک
باغ ضحاک می گوید کی جبرئیل فروز امد صلوات الله علیه
بر پیغامبر و در ان میان که برو سخن می گفت رویش از
حال بگشت و خرد شد همچند عدسی پیغامبر مرورا گفت
چه شدت ای جبرئیل که چنین شدی گفت دیدم که فریختهء

از جای خویش بگشت و دری از بهر او بکشاند از آسمان
 که هرگز نکشاده بودند از آن وقت کش بیافرید تا امروز
 فلا ادری ندانم من مگر آن فریخته فرو می آید از بهر آن
 تا مرا عذاب کند از بیم بگذاختم بر خویشتن بس چون
 نزدیک آمد فریخته رضوان بود جبرئیل گفت ایسن رضوانست
 آمده است بر تو از خدای تو و آن آورده است کتو خوشنود
 گردی بدان بس رضوان بیامد و صفطی از نور پرو می درفشید
 بنشست پیش رسول و گفت السلام علیک یا محمد جواب داد
 رسول و گفت و علیک السلام بس گفت خدای تعالی مرا
 گفته است کی سلام او بر تو خوانم و می گویند کی تو
 مخیری میان انک بیغامبری باشی ملک و میان انک بیغامبری
 باشی بنده و بشنید سرزنش کافران ترا بدرویشی و این سفت
 نور کلیدها و خزینهای دنیاست بگیر با انک هیچ گم نکنند
 از آنچه بهر تو ساخته اند در بهشت بس رسول سوی جبرئیل
 بنگریست چنانک کسی بر کسی مشورت کند جبرئیل اشارت
 کرد بزمین ای که فرو تنی کن رسول گفت من این کلیدها
 نخواهم و ملک نخواهم بیغامبری باشم بنده بس جبرئیل گفت ان
 بسندیدی کی خدای ترا بسندیده است و بر حق بدینچ
 گفتی بس این آیت بر خواند تبارک الذی ان شاء جعل لك
 خیرا من ذلك جنات تجری من تحتها الانهار این آیتی است
 کی جبرئیل فروز نیاورده است رضوان آورده است و او بر
 رسول خواند؛

V (f. 81^b, l. 3 — f. 82^a, l. 1; XXV, vv. 39—40).

وَقَوْمٌ نُورٌ وَ غُرَقَ کَرْدِیمَ قَوْمَ نُوحٍ رَا لَمَّا کَذَّبُوا الرَّسَلَ چُون
 انگاه کی دروغ زن داشتند بیامبرانرا ای که نوح را و هرک

يك بيغامبر را دروغ زن دارن همه را دروغ زن> داشته باشد
 اَعْرَقْنَاهُمْ در زیر آب كرديم ايشان را و بموشيديم ايشان را باب تا
 هلاك شدند وَ جَعَلْنَاهُمْ لِلنَّاسِ آيَةً و كرديم ايشان را عبرتی از
 بهر مردمان تا ايشان عبرت گيرند وَ اَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا
 أَلِيمًا و بساختيم از بهر ستم كاران ای كه كافران دران جهان
 باز افراحي در دناك جز از ان عذاب كه درين جهان نشان كنند وَ
 عَادًا وَ ثَمُودًا و هلاك كرديم عاديان را و ثموديان را وَ اصْحَابَ الرَّسِّ
 و ان مردمان را كه نشستگاه ايشان بران جاه بوئ كي چهارپايان را
 از ان آب دانندی و بت پرستي زندي خذ ايشان هلاك كرد
 چون ببيامبر خوف نگرويدند و نيز گفته اند كي رس نام
 دهيست از ديهي های يمامه و علمار اريشان خلاف است گروهی
 گفته اند كي ايشان ان مردمان بودند كي شعييب بيغامبر
 ايشان بوئ و نيز گفته اند كه ايشان مردمانی بودند كي بيغامبر
 خويش را بخوردند و نيز گفته اند كي بيغامبر خويش را
 دران جاه افكندند و اول کسی كه جازوی كرد زنان ايشان
 بودند و ايشان زانی بودند كي بيك ديگر بسنده کرده بودند
 بتازی ايشان را سَحَاقَات و ببارسي معتري <؟گويند> و رس
 جايی باشد كي گرد بر گرد ان سنگ بست باشد و امده
 است كه ايشان سر جاه را بساقهای بيغامبران خويش بسته
 بودند بجای سنگ و نيز گفته اند كه رس بارسي است و ان
 برفهای باشد در درها بسيار گرد امده چون افتاب گردد از
 جای خويش برون چون كوها و بشته ها باشد كه ديهی را
 جست بيران كند و مردمان انرا و بعضی از علما گفته اند
 كي ان رس بازوان گسان بوئه است و گفته اند نيز كه ان
 شهر ثموديان بوئه است كي صالح بيغامبر ايشان بوئ و نيز

گفته اند قحطانیان از عرب بران جای نشستندی پیامبری
 آمد بذیشان کی اورا حنظلة بن افیون گفتندی بس ایشانرا
 دعوت کرد بدین خدای معجزه خواستند ازو گفت کی
 جایی بکنید که اب خود بر این از بایان جاه بسر جاه بی
 از انک بر کشند تا مشک و سبوی بسر کنید ایشان ان جاه
 بکنند و اب می آمد تا بسر جاه و ایشان می بردند بس
 بیغامبر خوزرا بکشتند و در ان جاه افکندند اب بر جوشید
 تا همه را هلاک کرد وَ قُرُونًا بَیْنَ ذَٰلِكَ کَثِیْرًا و مردمان هر
 روزگاری که میان این گروهان کیان کردیم ایشانرا هلاک کردیم
 ایشانرا بکفر ایشان بسیار،

VI (f. 89^b, l. 9 — f. 90^a, l. 4; XXVI, v. 62). *Moses and the bones of Joseph.*

قَالَ كَلَّا اِنَّ مَعِيَ رَبِّي سَيَهْدِيْنِ گفت موسی کلا باز باشید
 از یمن گمان بذ هرگز ایشان مارا در نیابند کی بر منست
 خدای من ای که یار منست سیهیدین سر انجام کی راه نماید
 مرا بسوی راه رستگاری و نیز گفته اند سیهیدین کفایت
 کند مرا شر فرعون و امده است که موسی چون بنی اسرائیل
 را از مصر بیرون آورد ماه تاریک شد گفت مر اسرائیلیانرا کی
 این تاریکی ماه چیست علما اسرائیلیان گفتند کجون یوسف
 را وفات نزدیک آمد عهد بست بر ما او بخدای سوگند داد
 کی از مصر بیرون نروید تا استخوانهای اورا بر خون نبریم
 گفت مریشانرا موسی کیست از شما که بداند که گور یوسف
 کجاست گفتند که هیچ کس نداند از ما مگر زلی موسی
 کس فرستاد و ان زال را بخواند و گفت مرا بگوری که گور
 یوسف کجاست زال گفت بخدای که نگویم تا انج من خواهم

ندی و حکم مرا نپذیری گفت مرورا که جه خوابی و حکم تو چیست گفت حکم من انست که با تو در بهشت باشم گران آمد این حکم بر موسی که بهشت بدست او نبوذ گفتند موسی را آن حکم که او می کند بده موسی گفت روا باشد پس بدیشان نمودن آن زال گور یوسف صلوات الله علیه بکنند انرا و بیرون آوردند ازو استخوانهای یوسف را چون یوسف را با خون ببردند ماه روشن شد و جهان روشن گشت و بو موسی اشعری روایت می کند کی رسول صلوات الله علیه فروز آمد در خر بشتهء عربی بدوی کرامتها کرد آن عربی رسول را ونگوش (?) مهمان داشت رسول گفت مرورا حاجت خواه عربی گفت ای رسول الله اشنری خوابم ماندهء بر جامهای آن از هوید و بلاس و تنک و جوال و رمد بتر خوابم کی انرا بدوشم رسول گفت او عاجز شدی از انک همچون زال بنی اسرایل بودی یاران گفتند ای رسول الله آن زال بنی اسرایل کیست بیش ایشان بگفت قصهء این زال که از موسی بخواست که برو در بهشت باشد،

VII (f. 90a, ll. 4—18; XXVI, v. 63). *The passage of the Red Sea.*

وَ اَوْحَيْنَا اِلَىٰ مُوسَىٰ بِسَبْعٍ مِّنْ اٰیٰتِنَا لَمَّا كَانَتْ اٰیٰتُكَ
بِعَصَاكَ الْاُبْحَرُ کی بزین دریا را بعضای خویش و عصا دست جوب
باشد و عبد الله عباس می گوید کاجون موسی بدریا رسید
و فرعون از بس او در آمد یوشع بن نون که خواهر زادهءش
بود و خدمت او می کرد گفت مر موسی را که خدای
تو کجا فرموده است ترا اکی (sic) انجا روی موسی گفت بیش
تو ای کی مرا فرموده است که در دریا روم بس گفت که مرا

فرموده است که عصارا بر دریا زن بس عصا بر دریا زن دوازده
 راه در دریا بیداز امد و از یکدیگر جدا شد و ایشان دوازده
 سبط بودند هر سبطی را راهی بهنای هر راهی دو فرسنگ و
 سعید جبیر می گویند کی همه دریاها آرامیده بسون که نه
 جنبیدی و اورا مد و جزر نبون افزون شدن و کم شدن
 چون آن روز که موسی عصا بر دریا زن مد و جزر بیداز امد
 و درین قصه آمده است که از روز چهار ساعت گذشته بون
 که عصا بر دریا زن و روز دوشنبه بون دهم ماه محرم روز عاشورا
 و دریا جوی نیل بون و در دو ساعت از دریا بگذشتند چون
 روز نیمه رسید موسی بگذشته بون و فرعون و فرعونیان غرق
 شده باز اییم بایت قَاتِلَقَ باز شکافت دریا و از یکدیگر جدا
 شد اب و بیداز امد دوازده راه فَكَانَ كُلُّ فِرْقٍ بس بون هر
 باره از اب که در میان راهها بون كَالطَّوْلِ الْعَظِيمِ چون کوه بزرگ
 و اسرایلیان که در دریا رفتند هر سبطی نمی دیدن آن سبط
 دیگر را بس هر گروهی می گفتند که هلاک شدند یاران ما ده
 کرد موسی تا دران بارهای اب چون طاقها بیداز امد همچون
 طاق بلها تا یکدیگر را می دیدند و درازی هر راهی فرسنگی
 بون و بهنایش دو فرسنگ،

VIII (f. 103^b, ll. 5—13; XXVII, v. 45). *The Tomb of Bilqis, Queen of Sheba.*

قَالَتْ رَبِّ اِنِّي ظَلَمْتُ نَفْسِي كُفْتُ بِلَقِيسِ اَيِ خَدَايَ مِنْ مَن
 ستم کردم بر خویشتی بدانچ کافر بونم و اَسَلَمْتُ مَعَ سُلَيْمَانَ
 و مسلمان شدم بر دست سلیمان و گردن نهانم لِسَهِ رَبِّ
 الْعَالَمِينَ مر خدایا که افریدگار جهانیانست مقاتل می گویند
 کی بزنی کرد اورا سلیمان و بفرمون تا گرمابه ساختند از بهر

موی بردن را بشام و اول کسی که گرمابه کرد سلیمان بون و يك جای می بوندند تا سلیمان از دنیا برفت و شعبی حکایت کرد از مردمانی از حمیر که ایشان گورستان پادشاهانرا بکنندند یافتند در آنجا سگی و در آن سگ زنی و کفن آن زن حلها زربفت و بر سر او تخته از سنگ رخاں (sic) نهاده درو نبشته (شعر)

يَا أَيُّهَا الْأَنْقَامُ عَوْجُوا مَعَا وَارْتَعُوا فِي مَقْبَرِ الْغَلَسَا،
لَتَعْلَمُوا أَنِّي تِلْكَ الَّتِي قَدْ كُنْتُ أَنْ دَعَا الدَّهْرُ بِلَقْبِيسَا،
بَعْلَى سَلِيمِ النَّبِيِّ الَّذِي قَدْ كَانَ لِلتَّوْبَةِ دَرِيسَا،
وَسَوْفَ يَبْقَى اللَّهُ بَنِي بَعْدَ مَا يَبْعَثُ لِلْكَشْرِ الْمَرَامِيسَا،
مَعَ ابْنِ دَاوُدَ النَّبِيِّ الَّذِي قَدَسَهُ الرَّحْمَنُ تَقْدِيسَا،

IX (f. 106^b, l. 15 — f. 107^a, l. 9; XXVII, v. 84). *The Beast of the Last Time.*

وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ وَ جَوْنِ انْكَاهِ كِي وَاجِبِ شَوْشِ عَقُوبَتِ
بَرِيشَانِ وَ سَزَاوَارِ گَرْدَنْدِ ایشَانِ مَرِ اَنْ گُفْتَارِ عَذَابِ اِجُونِ
انْكَاهِ كِي اَمَرِ مَعْرُوفِ نَكَنْدِ وَ نَهِي مَسْكَرِ اَخْرَجْنَا لَهُمْ دَابَّةً
مِنْ الْاَرْضِ بِيروُنِ اَرِیمِ اِزِ بَهَرِ ایشَانِ جَانُورِ كِه اَوْرَا دَابَّةِ
الارضِ خوانند و علی را رَضِی اللّٰه عنه برسیذند اَزِینِ دَابَّةِ
کی اَنْ جِه جِیزِ اسْتِ عَلٰی گُفْتِ رَضِی اللّٰه عنه بِخُذای كِه
دَمِ نِدَارْدِ وَ رِیشِ دَارْدِ وَ اِیْمِنِ اَشَارْتَسْتِ اِزِ عَلٰی كِه اَو اِزِ
اَدْمِیَانِ بَاشْدِ هَرِ جَنْدِ كِه صَرِیحِ نَكْفَتِ وَ نِیزِ كُفْتِه اَنْدِ كِه
اَنْ دَابَّةِ اِزِ نَشَانِیْهَای قِیَامَتَسْتِ جَانُورِیْسْتِ اِزِ جَانُورَانِ وَ اَمْدِه
اِسْتِ دَرِ اَخْبَارِ كِه بَرِهَا دَارْدِ خَرْدِ وَ بَزَرْگِ وَ چِهَارِ دَسْتِ وَ
بَایِ دَارْدِ وَ اِیْنِ اِزِ عِبْدِ اللّٰه عِبَاسِ رَوَايَتِ مِی كَنْدِ وَ شَعْبِی
مِی گَوِیْذِ كِي اَنْ جَانُورِیْسْتِ بِي مَوِی اِي كِه مَوِی بَزَانِ

ندارد و بشم دارد چون اشتر و سرش بر آسمان می رسد و نیز گفته اند کی جانوریست کی سرش چون سر گاوانست و چشمش چون چشم خوک و گوشش چون گوش بیلان و سروش چون سرو گوزنان و گردنش چون گردن اشتر مرغ و¹⁾ سینه اش چون سینه شیران و رنگش چون رنگ بلنگان و تهی گاهش چون تهی گاه گرگان و دندمش چون دم گوسبندان جنگی که سرو دارند و بایهاس چون بایها شتران میان هر بندی از آن او دوازده رش بیرون آید و برو عصای موسی و انگشتی سلیمان از آن عصا بر بیشانی مومنان نشان می کند سبید هم روی مومن سبید کند و از انگشتی سلیمان نشانی نهذ سیاه بر بیشانی کافران هم روی کافر سیاه گردد و این قول عبد الله زبیر است و این صفت که او کرده است نتوان دانست از خویشتن از پیامبر شنیده باشد و هرچ بیغامبر گویند راست گوی باشد گردن باید نهان و گرو از مفسران گفته اند که دابه نشانی است از نشانیهای قیامت و جز این نگفته اند و نیز گفته اند که آن دابه از درهای زمین تهامه بیرون آید و نیز گفته اند از زیر صفا بیرون آید،

X (f. 108^b, l. 16 — f. 109^a, l. 4; XXVIII, v. 3). *Pharaoh and Moses*.

أَنَّ كَأَن مِّنَ الْمُفْسِدِينَ أَوْ بَوَّازٍ جَمَلَةٍ أَنْكَسَانِ كَمَا كَرَّ هَا
تَبَاهُ كَرْدَنَدِي اِي كَمَا مَفْسَدِي بَوَّازٍ مَفْسَدَانِ بَكْشَتَنِ فَرْزَنَدَانِ
اِسْرَائِيلِيَّانِ وَ دَعْوِي كَرْدَنِ خَدَّايِ وَ اَمْدَه اَسْت اَز سَدِي
كِي فَرْعُونِ دَر خَوَابِ دِيذِ كِي اَتَشِي اَز بَيْتِ الْمُقَدَّسِ بِيَامَدِي
وَ كَرْدِ بَرِ كَرْدِ مَصْرِ دَر كَرْتَنِي وَ فَرْعُونِ رَا بَسُوختِي وَ اِسْرَائِيلِيَّانِرَا

1) MS. repeats و again.

رها کردی بمرسید از خواب گزاران از تعبیر این خواب گفتند بیرون ایذ ازین شهر مردی که باشد بر دست او هلاک مصریان بفرمود فرعون تا بسران اسرائیلیانرا بکشند و دخترانرا زنده رها کنند و جنان شد کی مرگ در بمران اسرائیلیان افتاد همه بمرند فرعونیان گفتند فرعون را بمران اسرائیلیان همه مردند و خردگانشان بکشتن ناجیز شدند کار ما بیش که کند رها کن این کشتن تا بزرگ شوند و کار ما کنند بفرمود تا رها کنند زنده بسران را سالی و سال دیگر بکشند ای که یک سال کشند و یکسال نکشند پس هرون دران سال زان کی بسرانرا نمی کشتند و موسی دران سال زان کی بجائرا می کشتند و فرعون زندگانی دران یافت چهار صد سال بزیست و او مردکی بود ببالا کوتاه و بروی زشت و اول کسی که ریش سیاه کرد او بود و موسی صد و بیست سال بزیست؛

XI (f. 116a, ll. 2—11; XXVIII, v. 56). *Abū Tālib dies a Pagan.*

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ تُوای محمد نتوانی کی راه نمای
انرا که تو دوست داری و جنان بود کسی رسول صلوات الله
علیه حریص بود بر ایمان عم خویش بو طالب خواست مرد
می خواست کسی او مسلمان شون تا از بهر او شفاعت کند
قضا حق انرا که ابو طالبش پرورده بود در خردگی او باریش
می دان بس پیامبری این آیت بیامد إِنَّكَ لَا تَهْدِي تُوای
محمد راه ننمای انرا که تو دوست داری و انرا کی تو
خواهی که او مسلمان شون وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ
لكن خدای تعالی راه نماید و توفیق دهد تا مسلمان شون
انرا کی او خواهد جنانك عباس عم دیگر ت را راه نمود تا

مسلمان شد و هُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ و اوست ای که خدای
است داناتر بدانکس که او راه یابد و روایت کرد بو هریزه کی
بیغامبر صلوات الله علیه گفت سر عم خویش را بسو طالب
بگویی لا اله الا الله تا گواهی دهم روز قیامت از بهر تو بنزدیک
خدای تعالی بو طالب گفت اگر نه انستی که سرزنش کنند
مرا قییش اگر نه بگرویدمی و روشن کردمی چشم ترا بس
گفت ای برادر زاده بر ملت بذران خون می روم ای که بر
کفر خدای تعالی این ایت بفرستاد،

XII. Sūra C. (سورة العاديات).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ و العاديات صَبَّحًا فَالْمُورِيَاتِ قَدْحًا فَالْمُغِيرَاتِ
صُبْحًا نَزُولِ اَيْنِ ایت جنان بوده است کی بیغامبر صلی الله
علیه و سلم لشکری ببنی کنانه فرستاده بود و خبری دیو
امد ازان لشکر بیغامبر صلی الله علیه و سلم غمکین شده بود
خدای عز و جل بیغامبر را آگاه کرد بر روی سوکند و گفت
والعادیات صبحاً سوکند یاز کرد باسپان غازیان بدان وقت
که می تازند و از کلوی ایشان عکعک می اید خدای عز و
جل از بهر فضیلت غازیان باسپان ایشان سوکند یاز کرد و
گفت اندرین ساعت ایشان می تازند و از کلوی ایشان
عکعک می اید فالْمُورِيَاتِ قَدْحًا سوکند یاز کرد بدان اسپان
ایشان که می تازانند و از سمهای ایشان آتش می جهند
فالْمُغِيرَاتِ صَبْحًا و سوکند یاز کرد بدان اسپان ایشان کی
بوقت سبیده دم بغارت اندر بنی کنانه تاختند فَاتَّزَنَ بِهِ نَفْعًا
فَوَسَّطَنَ بِهِ جَمْعًا بدان سمهای خویش خاک بر انکیختند و

بدان تـك و دویـذن اندر میان دشمن شدند خدای عز و جل هـ بیغامبر را صلی الله علیه و سلم خبر کرد کی ایشان بر چه حال اندر میان دشمن شدند و هـی غارت کنند و هـ فضل ایشانرا یاز کرد تا بدانجا کی بانك كلوی اسبان و کرد بای ایشان سوکند یاز کرد از بهر فضل غازیانرا تا بدانند کی بانك كلوی اسبانرا و کرد بای ایشانرا چندین فضل است نکر تا تکبیر ایشانرا و شمشیر زنن ایشانرا چند فضل است دیگر ایزون کویند و العاديات صبحا خدای عز و جل سوکند یاز کرد باسبان و شتران حجاج چون از عرفات باز کردند کی تازان هـی آیند تا مزدلفه فالمریات قدحا و ان جنان بمزدلفه انشها هـی زنند فالمریات صبحا چون از مزدلفه باز کردند سوی منا آیند فائرن به نقعا و بدانجا خاك از زیر پایها بر انکیزند فوسطن به جمعا و هم بدان دویذن بمیان منا اندر شوند خدای عز و جل سوکند یاز کرد بفضل غازیان و

حاجبان انّ الانسان لِرَبِّهِ لَكَنُودٌ وَ اِنَّهُ عَلٰى ذٰلِكَ لَشَهِيدٌ لِّكُنُوْدِ بِلِسَان كنده و بِلِسَان حصرموت هو العاصی لربه و بِلِسَان بنی مالك بن كنانه البخيل کی مردم نعمت خدايرا ناسباس است یعنی قرط بن عمرو و نیز گفته اند ابو حباحب نعمت خدايرا ناسباس است حسن بصری کویند (f 359) ان الانسان لربه لکنود کویند مردم مصیبت را و شدت را هـی باز دارد و نعمتها را هـی فراموش کند دیگر کویند لکنود این کافر کی ظم برده شد کنودست منفعت خویش را از مردمان هـی باز دارد و بندهء خوز را هـی کرسنه دارد و نان تنها خورد و بموتهها اندر میان قوم خویش نصیب ندهد و مونس خویش هـی ندهد و انه

علی ذلک لشهید و خدای عز و جل ان کفر و بذکرداری
 اورا همی داند و بران کواست و اِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيدٌ و این
 قرط یا ابو حباحب مر خواسته بسیار را ساخت دوست دارند
 و این دو تن بخیلترین هم عرب بوزند و این بو حباحب را
 بخیلی تا بدان جای بون کتا هم مردمان نخفتندی او آتش
 نفروختی و اگر جای اواز مردم شنیدنی یا کسی را از دور
 بدیدنی آتش را ببوشیدنی از بیم انک باشد که از ان آتش
 کسی ببرد و قرط هم مانده او بون ببخیلی خدای گفت عز
 و جل اَقْلًا یَعْلَمُ اِذَا بُعْثِرَ مَا فِی الْقُبُورِ وَ حُصِّلَ مَا فِی الصُّدُورِ
 همی نداند این قرط یا ابو حباحب کی ان هنگام کی انکسها
 که اندر کورند بر انکیخته شوند و انج اندر دلهاست از
 نیکی و بدی و سخاوت و بخل هم بیذا کرده شون دیگر ایذون
 کونید کی نیکیها و بدیهای ایشان ایشانرا نموده شود اِنَّ رَبَّهُمْ
 بِهِمْ یَوْمِئِذٍ لَّخَبِيرٌ کی خدای ایشان آن روز از هم کارهای
 ایشان خبر دار و ایشانرا بسزا باداش دهد این سورت بکه
 فرو امده است

N^{os} XIII—XIV. Add. 824, Add. 825.

مواهب علیّه حسین واعظ کاشفی

The *Mawāhib-i-‘Aliyyé*, or *Tafsīr-i-Huseynī*, a well-known Commentary on the *Qur’án* composed in the years A. H. 897—9 by *Huseyn Vá‘iz-i-Káshifí*, the author of the *Anvár-i-Suheyli* and the *Riyádu’sh-Shuhadá*, at the instance of *Mír ‘Alí Shír*, to whom it is dedicated, and to whose name an allusion is contained in the title. See Rieu, pp. 9—11, and Ethé, col. 1041—3.

The manuscript, written throughout in a small, neat *nasta'liq*, with the text of the Qur'án, pointed and written in red, in a larger *naskh* hand, consists of two volumes.

Vol. I contains ff. 324; 24.6×16.0 c.; 25 l. It comprises the first 15 *juz'* (called on the title-page *sí-pára*, سیپاره), that is, the first half of the Qur'án down to the

words قَالَ أَلَمْ أَقُلْ كَفَتْ خَصْرُكَ أَيَا in verse 74 of the *Súratu'l-Kahf* (ch. XVIII). Here vol. I abruptly ends at the bottom

of f. 324, the subscription in red, قَدْ تَمَّ الْجُلْدُ الْأَوَّلُ, shewing that this division was intended by the scribe. The text begins on f. 1^b in the usual way: —

بعد از تمهید قواعد محامد الهی و تأسیس مبانی و (sic)
ثناخوانی حضرت رسالت پناهی الخ.

Vol. II contains ff. 319, numbered (325—643) consecutively onwards from vol. I, the first four (ff. 325^a—328^a) being blank; 24.5×15.7 c.; 25 l.; written in the same hand as the preceding volume. The text begins three lines from the bottom of f. 328^b, at the point where it was interrupted, the concluding words of vol. I (or the initial words of Qur'án XVIII, 74) being repeated with their Persian translation. The title stands as follows on the middle of f. 328^b: —

جلد دوم تفسیر حسینی پانزده سیپاره مرتب

Ends on f. 643^a as follows, the date of transcription given in the colophon (beginning of Rajab, A. H. 947) corresponding to November, A. D. 1540: —

تَمَّ كِتَابُهُ هَذَا الْكِتَابُ الْمُشْتَمِلُ عَلَى دَرِّ غَرَرٍ مَعَانِي الْقُرْآنِ الَّذِي
هُوَ فَصْلُ الْأَطْبَابِ فِي أَوَائِلِ شَهْرِ رَجَبِ الْمُرْجَبِ سَنَةِ سَبْعٍ وَ أَرْبَعِينَ
وَ تَسْعِمِيَّةِ عَلَى يَدَيِ الْفَقِيرِ الْخَفِيرِ الْعَاصِي طَاهِرِ بْنِ أَبِي الْقَاسِمِ
غَفَرَ اللَّهُ عَنْهُ وَ لَوْلَا دِيهِمْ وَ لَأَسْتَدَامَ.

No. XV.

Add. 827.

مواهب علیہ حسین واعظ کاشفی (حد ۲)

The second volume of the *Mawáhib-i-‘Aliyyé*. See description of previous MS.

This volume contains the sacred text and the commentary from Sura XIX to the end.

Ff. 472; 26.4 × 16.0 c.; 21 l. F. 472^b is blank; f. 1^a is also blank, save for a note in Persian to the effect that the manuscript passed into the possession of one Seyyid Nuru’d-Dín Muḥammad Qádirí (whose seal is also impressed on f. 472^a) on Jumádá II, 7th, A. H. 1147 (= Nov. 4th, A. D. 1734). The commentary is written in a legible *ta’liq* between double red lines; the text in *naskh* with red ink.

Begins (Súra XIX): —

کهیص در مواهب صوفیه بادیه از مواهب الهی که بر حضرت
شیخ رکن الدین علاء الدولة سمنانی قدس سره قمرده آمده
(sic) مذکور است الخ.

Transcribed by one ‘Abdu’r-Ra’úf. The transcription was finished on Thursday, Rabī‘ I 15th, in the 35th year of the reign of [?] Awrangzīb = A. H. 1102—3, A. D. 1691].

The author states at the end that his son composed the following quatrain to commemorate the date of the work’s completion: —

با خامه که این نامه باقبال نوشت،
وانجام ساختن بایمن السفال نوشت،
گفتم مه و سال روز تاریخ نویس،
فی الحال دوم ز شهر شوال نوشت،

The words شهر شوال دوم give 899, the year in which the work was completed (*cf.* Rieu, p. 10; Ethé, col. 1041). Shawwāl 2nd of that year = July 6th, A. D. 1494.

It is worth noting that the *Mawáhib-i-'Alīyyé* is the Persian Commentary referred to by Erpenius in his Arabic Grammar (Leyden, 1656) at p. 183. This is proved by a comparison of the Latin translation of the commentary on Súra LXI (سورة الصف) given at pp. 206—211 of that work with the text in this volume.

Nº. XVI. Add. 206 (Lewis 24).

قرآن با ترجمه فارسی

The **Qur'án**, with interlinear Persian translation, to which are appended a few prayers.

Ff. 348 (ff. 1^a—2^a, 347—348 blank); 23.0 × 12.5 centimetres; 12 lines of Arabic text (written in black, in a fair *naskh*) and 12 lines of interlinear Persian translation (written in red, in minute *nasta'liq*) to the page.

F. 2^b contains a short prayer in Arabic, and a Persian note on the method of taking an augury (استخاره) from the Qur'án.

F. 3^a contains 2 short prayers, in Arabic, to be used before and after reading the sacred text.

Ff. 3^b—343^b contain the sacred text, and its translation into Persian.

F. 344^a contains the colophon, which states that the copyist, Muḥammad Ḥuseyn of Qárs (قارسی, or perhaps قاری), completed the transcription in کندی کوته, in the house of Mír Muḥammad Muḥsin el-Ḥuseyní the Dárúgha, on Sunday the 18th of Jumáda I, A. H. 1108 (? = Dec., A. D. 1696). Also a short prayer (دعای ختم).

F. 344^b contains another short prayer in Arabic, and ff. 345^a—346^b a longer one.

For comparison with other versions, the Persian translation of Súra C, detached from the text, is here subjoined: —

بنام خدای بخشاینده مهربان

سوگند بشتیان رفته بغزای بدر نفس زنده، پس بیرون آرند گنان
 آتش از سنگ بسمهای خویش آتش بیرون آوردن، پس بغارت
 کنند گنان در وقت صبح مراد از کیان شتران و اسپانند، پس
 بر انگیزند بوقت سپیده صبح غباری در کنار قبیله، پس
 بمیان در آمدند با آنوقت گروه دشمنان دین، (جواب قسم آنکه)
 بدرستی که آدمی هر پروردگار خود را هر آینه ناسپاس است،
 و بدرستی که خدا (یا آدمی) بر آن هر آینه گواه است،
 و بدرستی که آدمی برای درستی مال هر آینه بخیل است، آیا
 پس نمیداند وقتی که بر انگیزخته گردد آنچه در گورهاست
 یعنی اموات، و حاصل کرده شود یعنی ظاهر ساخته تمیز کرده
 شود آنچه در سینههاست از خیر و شر، بدرستی که پروردگار
 ایشان بایشان روز رستخیز هر آینه داناست، الله اکبر،

No. XVII.

Add. 838.

قرآن با ترجمه فارسی

A fine and carefully written manuscript of the Qur'án, with a complete Persian paraphrase written in red between the lines, followed by some prayers and pious ejaculations in Arabic (ff. 480^a—481^a), which, in turn, are followed by a Persian poem of 34 couplets on the method of taking auguries from the Sacred Book.

Ff. 483 (ff. 1^a and 483^b, blank); 30.7 × 18.6 centimetres; 10 lines of Qur'anic text (written with black ink in fine, clear *naskh*, and fully pointed); and 10 lines of Persian translation (written with red ink in a good *ta'liq*), alternating with one another, to the page. Each page has a wide inner margin of blue and gold bordering the

text, and a narrow outer margin of gold. Between these nearly every page is adorned with circular ornaments of gold and blue with a central floral design. Each *sūra* has an illuminated heading, and ff. 1^b—2^a (containing the *Fātiḥa*, without Persian translation), and 480^b—481^a (containing Arabic prayers) are richly illuminated on every part. An illuminated heading also precedes the Persian poem beginning on f. 481^b, the couplets of which are written alternately in blue and gold.

For comparison with other paraphrases, the Persian version of *Súra C* (سورة العاديات), which occupies f. 475^b, is here given by itself.

بنام خدای بخشنده مهربان بحف اسپان دونده حال دویدن
آنکه متنفس اند از پس آتش بیرون آرندگان بیرون آوردن
پس غارتگران در وقت صبح پس بر انگیزند بآن وقت غباری
پس در آیند بآن وقت جمعی اعدا بدرستی آدمی مر پروردگار
خود را جاحد نعمت و بدرستی او بر آن ناسپاسی هر آینه گواه
است و بدرستی او مر دوستی ملل را سخت بخیل است ای
پس نمیدانند که چون بیرون آورده شود آنچه در گور است
و تمیز کرده شود آنچه در سینه است بدرستی که پروردگار ایشان
بایشان در آنروز هر آینه آگاه است،

The Persian poem at the end of the volume (ff. 481^b—483^a) begins as follows: —

فی التَّغَالِ من کلام الله المجید
هرگه از قرآن کشائی فال خویش
تا که واقف گردی از احوال خویش
بایدت کردن طهارت از نخست
مصحفی زان پس بدست آور درست

چون بخوانی فاتحه ای هوشیار
 سوره اخلاص را بر خوان سه بار
 بعد از آن نیّت بکن ای نیک رای
 این دعا بر خوان و مصحف بر کشای

اللهم انی توکلُک علیک وتغاثُ بکتابک
 قارئی ما هو المکتوم فی سرّ المکنون فی غیبک

چون که بکشائی بدین طور و نسق
 سطر هفتم جوی از اول ورق
 آ گم الف باشد ترا ای دوست فسال
 خوبتر گردد ترا هر روز حال (M.S. فال)
 ب به نیکوئی بیابی راحتی
 منفعت یابی ز صاحب دولتی
 ت بتوبه باز گرد از هر خطا
 رو تصدق کن پیء دفع بلا

In the remaining 26 couplets the significance, for good or evil, of each of the other letters of the alphabet, including *lām-alif*, is explained in like manner.

The manuscript bears no date. It can hardly be earlier than the beginning of the 16th century.

No. XVIII.

Add. 832.

[ترجمه و] تفسیر قرآن

A complete Persian translation of the Qur'án.

Begins abruptly, without introduction or preface, with the translation of Súra I, which I here transcribe:

بسم الله الرحمن الرحيم

بنام خدای بخشاینده مهربان جمیع سپاس و ستایش مر
خدایراست که پروردگار جهانمیان است بخشاینده مهربان
خداوند روز جزا ترا می پرستیم و از تو یاری میخواهیم بنمای
مرا راه راست راه آنکه انعام فرموده بر ایشان نه راه آنکسان
که خشم گرفته بر ایشان و نه راه گمراهان ✽

Ends abruptly, without conclusion or colophon, with the translation of *Sūra* CXIV, which also I transcribe: —

بنام خدای بخشاینده مهربان بگو یا محمد پناه میگیرم به
پروردگار آدمیان بادشاه مردمان معبود انسان از بدی وسوسه
شیطان آنکه وسوسه میکند در سینههای مردمان از پریان و
آدمیان ✽

For comparison with the Persian versions of the Qur'án described by Rieu (pp. 6—8) I also give the translation of *Sūra* c: —

بنام خدای بخشاینده مهربان سوگند باسپان دونده پس بیرون
آزندگان آتش از سنگها و بغارت کنندگان تاکه بر انگیزختند
بدان وقت غباری پس بمان در آمدند بدانوقت بر گروهی از
دشمنان دین بدرستی که آدمی مر پروردگار خود را نا سپاس
است و بدرستی که او برین گواه است و هر آینه او برای
دوستی مال بغایت ساخت است ایا نمیداند که چون ظاهر
کرده شود آنچه در گورهایست و حاضر کرده شود آنچه در
سینههایست بدرستی که آفریدگار اینها بر افعال اینها در آروز
داناست ✽

The body of the text, written entirely in black ink, contains the translation. In the margins of most of the

pages are notes and comments written in red. Such of these as refer to the beginnings of the various *Sūras* state where the *Sūra* in question was revealed, how many verses it contains, which of these verses are abrogated by others (منسوخ) and which of them abrogate others (ناسخ), and, when it is known, the occasion on which the *Sūra* was revealed. As a specimen I give, without any attempt at emendation, the marginal comment on *Sūra c*, of which the text is given above: —

این سوره مکی است و یازده آیتست که هیچیکی از آن نناسخست و نه منسوخ و سبب نزولش انبؤد که حضرت رسالت پناه صلی الله علیه و سلم منذر بن عمره انصاری رضی الله عنه را با خیلی از صحابه بقبیله از کنانه فرستاد و فرمود که فلان روز بوقت صبح باید که بدیشان رسید و غارت کنید و فلان روز باز آئید ایشان چنان کردند و در باز آمد سبب غبور بر اسی بزرگ تو قصد افتاد منافقان زبان دراز کرده با یکدیگر می گفتند که تمام آن سیه در بادیه بلیه هلاک شدند و کسی که خبر ایشان رساند نموده چون این خبر بمومنان رسید اندوهناک شدند بحق سبکانه و تعالی برای خون

Contains ff. 429, of 15 l., measuring 28.5×18.5 c. The central sheet of the folio (جزء) of 4 sheets in most cases bears a charcoal mark at the right upper corner.

Written in clear *ta'liq*.

F. 1a, over which another sheet of paper has been pasted to strengthen it, bears a seal-mark which appears to read —

جنگ بهادر
راسخ ۳۰

Nº. XIX.

Add. 252.

ترجمان قرآن

Tarjumán-i-Qur'án ("the Interpreter of the *Qur'án*"); explanations in Persian of the more difficult words in the *Qur'án*, in order of their occurrence, *súra* by *súra*.

Ff. 68 (ff. 1^a, 66^b—68^b blank); 15.0 × 19.5 c.; 12 l. Written in a fairly good Persian *ta'liq*, the Arabic words being in red.

Begins: —

این کتاب ترجمان قرآنست و ترجمان تعریف الخ

Dated on f. 66^a) the 20th of Jumádá I, A. H. 1033 (= March 10th, A. D. 1624). In the same year it would seem, from a note on f. 1^a, to have passed into the possession of George Strachan at Isfahán. From a Persian note pasted on to f. 68^b (of which note the envelope also lies loose in the MS.) it would appear to have been offered to the Rev. George Lewis as a present by some Indian Muslim.

MUHAMMADAN TRADITIONS, LAW,
THEOLOGY, & ETHICS (SUNNÍ AND SHÍ'ITE).

Nº. XX.

Add. 264.

شرح كلمات الخلفاء الراشدين لرشيد الدين
وطواط

A hundred sayings of each of the four Caliphs of the Sunnites, paraphrased and explained in Persian by Muḥammad el-'Omarí **er-Rashíd el-Watwát**, the well-known Persian poet, who died A. H. 573 (A. D. 1177—8).

Ff. 74 (ff. 1^a and 74^b blank); 20.9 × 14.4 c.; 17 l.

Written in a clear *naskh*, the Arabic aphorisms in red. Dated Ramaḍán 19th, A. H. 955 (Oct. 22, A. D. 1548). The name of a former possessor, Sheykh Aḥmad el-Amírí, is inscribed on the inside of the cover. The title is given on the supplementary leaf at the beginning as صد كلمة "The hundred aphorisms", but this would seem properly to belong only to the fourth part of the work, containing the sayings of 'Alí b. Abí Tálíb, which, naturally more popular among Shi'ites than the three preceding parts, is often found separately. See Rieu, pp. 553—4 and 790^b, and Flügel's *Vienna Catalogue*, vol. I, pp. 125—6, for description of this last portion of the work; and, for the whole, Dozy's *Leyden Catalogue*, vol. I, p. 192.

Part I, containing a hundred sayings of Abú Bekr (ff. 1^b—20^a) begins: —

الحمد لله على تواتر آلايه و تفاطر نعبائه و الصلوة الخ
 جنين گوید محمد بن محمد العبري الرشيد الكاتب¹ اصلح
 الله عمله و اتجرح امله كه چون من كتاب فصل الخطاب من كلام
 عمر بن الخطاب رضى الله عنه بساختم و كتاب مطلوب كل
 طالب من كلام على بن ابي طالب رضى الله عنه بپرداختم الخ

Part II, containing a hundred sayings of 'Omar (ff. 20^b—41^a), begins: —

الحمد لله على ما افاض علينا من سوابغ نعمة و سوابغ قسمه
 الخ جنين گوید محمد بن محمد العبري الرشيد الكاتب
 تجاوز الله عنه كه چون من شرح صد كلمة امير المؤمنين على
 ابن ابي طالب رضى الله عنه بساختم الخ

Part III, containing a hundred sayings of 'Othmán (ff. 41^b—57^a), begins: —

1) The *takhallus* وطواط, which should follow here, as in the Leyden manuscript (*Cat.*, *loc. cit.*), is omitted, evidently by accident, in this place.

الحمد لله الكبير صنابعه الكثير بدايعه الجميل شرايعه الخ

Its title is given as *انس اللهقان من كلام عثمان بن عفان* and it is dedicated to Sultán Abú'l-Qásim Maḥmúd b. Íl-Arslán Átsiz Khwárazm-sháh Muḥammad.

Part IV, containing the hundred sayings of 'Alí b. Abí Tálíb, each paraphrased in a Persian quatrain, occupies ff. 57^b—74^a, and begins: —

الحمد لله على الطاف كرمه و اصناف نعمة الخ أما بعد
فهذه مائة كلمة مروية عن أمير المؤمنين على بن [ابى] طالب
رضى الله عنه ألفها عمر بن بحر (P) الحافظ و اختيارها (sic) عن
مجموع كلامه و عقبه فى معنى كل واحد منها محمد بن محمد
بن عبد الجليل المعروف بالوطواط الكاتب بيتين فارسيتين من منشأته
متناسبين له ليسهل معناه على قارئه.

It is this portion of the work which, under the title of *صد كلمة*, is described by Rieu at pp. 553—4 of his *Catalogue*. Some of the sayings at the end of the manuscript are explained in Turkish as well as Persian.

No. XXI.

Add. 303.

غُرُّ الدَّرَرِ

از تصنیف ابو البركات محمد بن احمد بن
محمد الحسينى

Ghuraru'd-Durar ("Lustrous Pearls"), a collection of traditions and anecdotes of holy persons arranged in 84 chapters, done into Persian from the Arabic by **Abu'l-Barakát Muḥammad b. Aḥmad b. Muḥammad el-Huseyní**. See *Hají Khalfa* (ed. Flügel), vol. IV, p. 321, N^o. 8604, where, however, the opening words of

the book are given somewhat differently from this manuscript, which begins (on f. 1^b): —

الحمد لله القديم القاهر القوى القاهر الغافر تقدّس ذاته و تعالى صفاته قال الشريف ابو البركات محمد بن احمد بن محمد الحسينى رضى الله عنه جنين گوید که این کتابیست از اخبار رسول عليه السلام پر موعظه و پند و مشتمل است بر هشتاد و چهار باب و مزین شد از آیات و اخبار و سخنان مشایخ بر حسب التماس متعلمان بپارسی یاد کردیم زیرا که ایشان از ادراك عربیت قاصر بودند و این کتابرا غرر الدرر نام کردیم و بالله التوفيق الخ

Copies of this work seem to be rare, none being mentioned in the Catalogues of Rieu, Ethé, Pertsch (Berlin and Gotha), Fleischer (Dresden), Dozy (Leyden), Aumer (Munich).

Unfortunately the leaves in this manuscript are hopelessly disordered, and as there is no pagination, while, in many cases, the catch-words at the foot of the page are wanting, or have been covered in the mending, it is almost impossible, in the absence of another copy to collate by, to arrange them right. Some leaves, indeed, would appear to be missing; for of the 84 chapters comprised in the work the titles (in red) of only 81 occur.

Ff. 165 (ff. 1^a and 165^b blank; f. 136 is misplaced after f. 162, and f. 141 after f. 136, while many other leaves seem to be misplaced, and some few missing); 23.0 × 16.3 c.; 15 l. Written in a good, minute *ta'liq*, between margins ruled in gold and colours. Transcription completed on Muharram 7, A. H. 998 (= Nov. 16, A. D. 1589).

The titles of the chapters (which, unfortunately, are not numbered, are as follows: — 1 (f. 1^b) فی ذکر الدنيا

2 (f. 8^a) 4. فی ذکر الموت (f. 5^b) 3. باب الآخر منه (f. 3^b)

احوال القيامة (f. 13^b) 6. فى شرح القيمة (f. 10^b) 5. عذاب القبر
باب الآخر فى (f. 20^a) 8. فى صفت النار (f. 17^b) 7. و فرعها
باب (f. 26^a) 10. فى صفت الجنة و اهلها (f. 24^a) 9. وصف النار
(f. 33^a) 12. باب ما يرجى من رحمة الله (f. 28^b) 11. فى صفة الجنة
باب (f. 39^a) 14. باب الآخر فى التوبة (f. 35^a) 13. باب التوبة
باب الآخر فى حنف (f. 46^a) 15. امر بالمعروف و نهى عن المنكر
باب (f. 50^b) 17. (sic) باب صلوة الارحام (f. 48^a) 16. الوالدين
باب (f. 54^b) 19. باب من شرب الخمر (f. 52^a) 18. فى حق للجار
باب زجر عن الكذب (f. 57^b) 20. الآخر من زجر شرب الخمر
باب فى الغيبة (f. 59^b) 22. (sic) باب للحفاظ اللسان (f. 59^a) 21.
(f. 64^b) 25. باب فى الحسد (f. 63^b) 24. باب فى التميمية (f. 62^a) 23.
باب (f. 69^b) 27. باب فى كظم الغيظ (f. 68^a) 26. باب الكبر
(f. 74^a) 29. باب فى فضل الفقير (f. 72^b) 28. فى خروف الصمة
(f. 78^a) 31. باب الصبر على المصيبة (f. 76^a) 30. باب الصبر عن البلا
باب الاذان (f. 79^b) 33. باب فضل السواك (f. 79^a) 32. باب الوضوء
باب فضل (f. 83^b) 35. باب الصلوة و للحكمة (f. 81^b) 34. و الاقامة
(sic) باب فضل الصلوة التطوع (f. 85^b) 36. الصلوة بالجماعة
باب فضل (f. 88^a) 38. باب اتمام صلوة الخشوع (f. 87^a) 37.
باب (f. 90^b) 40. باب حرمة المساجد (f. 89^b) 39. الجماعة
(f. 96^b) 42. باب فضل شهر رمضان (f. 93^b) 41. فضائل القرآن
(f. 99^b) 44. باب فضل العاشر (f. 98^b) 43. باب ايام العشر
(f. 102^a) 46. باب، فضل صوم التطوع (f. 100^b) 45. باب فضل الصوم
(f. 105^b) 48. باب النفقة على العيال (f. 104^b) 47. باب فضل الصدقة
باب الاحسان على اليتيم (f. 106^b) 49. باب الرعاية على ملك اليمين

50 (f. 108^a) باب الرِّثَا 51 (f. 111^a) باب اكل الرِّبَا 52 (f. 112^b)
 53 (f. 115^a) باب ما جاء في الظلم 54 (f. 116^b) باب الرحمة و الشفقة 55 (f. 118^b) باب الخوف
 56 (f. 120^a) باب ما جاء في ذكر الله 57 (f. 122^b) باب الصلوة على النبي
 58 (f. 124^b) باب اجابة الدعوة 59 (f. 126^a) باب فصل الصحابة 60 (f. 127^b)
 61 (f. 129^b) باب فصل في الدعوات 62 (f. 130^b) باب فضل الغزاة للحج و العمرة
 63 (f. 132^b) باب فضل الجنائز 64 (f. 133^a) فضل عيادة المريض
 65 (f. 133^b) باب حق 66 (f. 136^b) باب الاخلاق 67 (f. 137^a) باب حَق الزوج على الزوجة
 68 (f. 138^a) باب حب 69 (f. 139^a) باب حب 70 (f. 140^a) باب حب 71 (f. 141^a) باب حب 72 (f. 141^b) باب حب
 73 (f. 143^a) باب حب 74 (f. 144^a) باب حب 75 (f. 144^b) باب حب 76 (f. 148^a) blank space for title, not filled in.
 77 (f. 155^b) كرامات المشايخ 78 (f. 157^b) باب الزهد في الدنيا 79 (f. 158^b) باب الاخلاص و ترك الدنيا 80 (f. 162^a) باب العبادة والذكر 81 (f. 163^b) باب العلم في العلم

Nº. XXII.

Oo. 6. 42.

كنز الدقايق

A Treatise on Muhammadan Law and Ceremonial Observances according to the Hanafite school, called, as appears from the colophon, *Kanzu'd-daqa'iq* ("the Treasury of Subtleties"). See Pertsch's *Berlin Catalogue*, vol. IV, (Persian MSS.), N°. 200, p. 250, where a MS. of this work is described. It is there stated that the Hanafite doctor Abu'l-barakát 'Abdu'lláh b. Ahmad b.

Maḥmúd, commonly known as Ḥáfízu'd-dín en-Nasafí (d. A. H. 710, A. D. 1310), wrote the original of this work, which was translated into Persian by Naṣír b. Muḥammad b. Jammád, called el-Kirmání. For fuller information see Pertsch, *loc. laud.*

Ff. 236 (ff. 1^a, 235^a, and 236^b blank; f. 140 missing); 20.2 × 12.8 c.; 20 l. Written, in fair *ta'liq*, obliquely across the page. Headings in red. Much mended, and defective in places. Dated Friday, Dhú'l-Qa'da 24th, A. H. 1080 (April 14th, A. D. 1670). Copyist, Sháh Mas'úd b. Sháh Maḥmúd.

Begins on f. 2^b: —

الحمد لله الذى اوضح مناهج الشريعة و اوصل مناهل التكليف
و السلام على رسوله محمد و آله اجمعين.

This short doxology is immediately followed by the section on Purification (كتاب طهارة). In this and the succeeding sections general principles are first discussed, and then special cases (مسئلة) and particular applications.

The text ends on f. 233^a with the following colophon: —

تمام شد مسمى بكنز الدقائق بخط بنده شاه مسعود بن شاه
محمود هر <كه> اين كتاب را بخواند دعاء بر كاتب بفرمايد
حق ملك از آن مشار اليه است هر كه دعوى كند مجرم شرع
شريف باشد تحرير في التاريخ بيست و چهارم شهر ذالقعده (sic)
يوم جمعه سنه هجری،

F. 233^b contains part of a table of headings and sections; f. 234^a—234^b some remarks on lucky and unlucky days, in Persian, and Qur'án, II, v. 154, with Persian interlinear translation; f. 235^a is blank, save for seal-impressions (illegible); ff. 235^b—236^a contain 9 l. of writing in Pushtú; and f. 236^b is blank, save for seals.

No. XXIII.

Gg. 2. 13.

غرائب المسائل

تصنيف فاضل محمد بن پير درویش

Ghará'ibu 'l-Masá'il ("Curious Questions"), a work containing dissertations on divers ethical and religious questions, divided into 40 sections, composed at Akhsíkat in the year A. H. 976 (= A. D. 1568—9) by Fádíl Muḥammad b. Pír-i-Darvish.

Ff. 407 (ff. 1^a and 407 blank; ff. 242—261 misplaced, so that they now stand 242, 259, 260, 245—258, 243, 244, 261); 25.5 × 18.5 c.; 21 l. Written in a fair *nasta'liq*; headings in red. The Arabic paging goes wrong at f. 222 (which is numbered 223); is wrong for the misplaced leaves (which, although the dislocation is evident from the non-correspondence of the catch-words, are numbered as they at present stand); and goes still further astray in the remainder of the manuscript, so that f. 406 is numbered 409.

Begins: —

احمد الله قبل كل مقال . و اصلى على النبى و آل . بس از
حمد حق و نعت بيمبر . شنو زين فاضل از خاك كمتر . غفر
الله له و لوالديه و حسن اليهما و اليه . الخ

The author, whose full name occurs on f. 3^b, l. 8, states in the preface that, having in the year A. H. 970 composed in the city of Akhsíkat a small volume on Traditions of the Sacred Law and Anecdotes of Šufí Saints (روايات شرعيه و حكايات صوفيه), he began, in A. H. 976, to compile this larger work.

The contents are stated in full, and indexed, on ff. 2^a—3^b, and are as follows: —

در طلب خدا و در اختيار رضا و ترك ما سوى ، § 1 (f. 4^a) .

- در مذمت دنیا و اهل دنیا و در موعظهای § 2 (f. 11^b)
شوق انگیز ذوق افرا،
- در بیان توبه و عیان استغفار و در مناجات § 3 (f. 25^b)
با برکات که از غیب رسیده باین خاکسار،
- در بیان مردکه و مرد و شرف علم و علما و § 4 (f. 29^b)
اولیا و در صفت پیر و مرید و فضیلت و
تکریم و تعظیم آنها،
- در مناقب مقتدای عالم و فاضل با کرم و در § 5 (f. 68^a)
تولد آن نور از سر تا قدم و سراج امم امام
اعظم رحمت الله علیه،
- در بیان عبادت جمیع دل و زبان و در بیان § 6 (f. 70^b)
روایات و حکایات ملایم آن،
- در خلق قلم و عالم و بنیاد شدن پنج نماز و § 7 (f. 75^b)
در نماز وتر که او نیز از کدام زمان یافته
است آغاز،
- در نماز جماعت و در فوائد و ثواب آن بر اهل طاعت، § 8 (f. 80^b)
- در بیان اذان و عیان سبب نزول آن و در § 9 (f. 85^b)
متعلقاتش که عمل میکنیم بآن تا هست در
بدن جان،
- در مراتب اعظم مساجد عالم و بنیاء سجده و § 10 (f. 93^a)
کتابت مصحف در آن تعلیم صبیان و در
جراغ و یوریا و رفتن و سائر خدمت آن،
- در قضای حاجت و استنجا و در بیان § 11 (f. 102^a)
کیفتان و عیان ملحقات آنها،

§ 12 (f. 106^b) در کیفیت طهارت و مسواک و اشارت بمسایل
مناسب آن باوضوح عبارت و در نقل پیروش
هشتاد و سه بسر که بیک شکم آمده اند
در يك خلاف و فضیلت طهارت،

§ 13 (f. 117^a) در بیان غسل و منع محدث و جنب و حیض
و نفسا از بعض چیزها و در مسایل گرمابه و
حوض خرد و کلان که واجب الحفظ است
همه را،

§ 14 (f. 124^b) در کیفیت بدر مسجد آمدن و در اسلوب
ایستادن و در آمدن و بودن و بر آمدن،

§ 15 (f. 127^b) در تعیین قبله و امامت و قرآن و در ترتیب
صف و قیام بنماز و نیت آن،

§ 16 (f. 139^b) در تکبیر تحریمه و کیفیت و فضیلت آن و در
قول امام سرخسی و قتل سعید بن جبر علیهما
الرحمة و الرضوان،

§ 17 (f. 145^b) در شروع بنماز و سایر حرکات و سکونات تا التحیات
و دعوات و در نزول و جمع قرآن و وجه ترک
بسم الله در سورة براء بقول ثقات و در کیفیت
سلام نماز و بیرون نماز و ثواب این بر مسلمین
و مسلمات و در شطرنج و نرد و فی و دف و
رباب و جنگ و برید و آنچه برینها مانند
از منهیات،

§ 18 (f. 169^b) در مفسدات و مکروهات نماز و متفرعات آنکه دایر
است میان بطلان و جواز،

- § 19 (f. 177^a) در موجدات سجدهء سهو و مثل هريك و در لطيفه
گوئی امام كسائی رَح و نماز بشك،
- § 20 (f. 190^a) در بيان تعديل ارکان و در فضيلت و مذمت
عامل و تارك آن،
- § 21 (f. 194^b) در استخلاف و نماز مسبوق دو ركعتی باشد يا
بیشتر و در اتمام نماز شام بده النكيات و
شش كرت امامت در نماز پیشین و مسئلهء
امكانی دیگر،
- § 22 (f. 203^b) در نماز مسافر و متعلقات آن و در بحث فقیه
ابی جعفر بامام كرخى علیهما الرحمة و الغفران،
- § 23 (f. 208^a) در آداب سفر و متفرعات آن از خیر و شر، . . .
- § 24 (f. 211^b) در نماز فردوس و نماز نور و نماز بجهت دفع تاریکی
کور و هول قیامت و نماز احیاء القلب و نماز
شكر روز و نماز شكر شب و نماز روشنائی کور
و در حفظ ایمان و نماز اوایین و نماز قنديل
و نماز فتاح و نماز تسبیح،
- § 25 (f. 214^a) در تکلم بعد از نماز خفتن و حکایت عمر بن
عبد العزیز و تر حکایت طوملی و سجدهء
مناجات و شكر و نماز و بعد از وتر نیز،
- § 26 (f. 218^b) در ادا و سنن بنج وقت نماز باعزاز و در آنكه
جه باید كرد و گفت میان فریضه و سنت و
بعد از هر نماز،
- § 27 (f. 227^b). . . در نماز قضا بجماعت گذارده شوند یا تنها،
- § 28 (f. 232^b) در توضیح تراویح و در تنقیح وقت و تلویح
تسبیح،

- در کیفیت خفتن و م جنین بیدار شدن چه § 29 (f. 236^b)
باید کردن و گفتن،
- در بیان جماع و در اتمام آنکه در وی کس را § 30 (f. 241^a)
نیست مجال نزاع،
- در تهجد و صفت شب خیزان و در فضیلت § 31 (f. 246^b)
آن درویشان و ثواب ایشان،
- در دعای دفع دیوان و فضیلت و مکرمات بعد § 32 (f. 248^b)
از صلوٰۃ فجر و عصر و آن ادعیه و صاحب
الورد ملعون و در آوردن صلوات خمس و تارک
الورد ملعون و فرشتگان موکل بادمیان،
- در نماز اشراق و آن پنج نماز دو رکعتی است § 33 (f. 256^a)
علی الاطلاق،
- در نماز جاشت و در آنچه از توابع آن توان § 34 (f. 259^b)
داشت،
- در نماز زوال در شرح طرح دائره فی زوال، . . . § 35 (f. 262^a)
- در بیان فضیلت جمعه و صفت شب آن و در § 36 (f. 264^b)
نماز جمعه و اورادی که بفقیر رسیده از بزرگان،
- در مسایل ناخن و موی سر و محاسن و کوشش § 37 (f. 276^b)
بر پوشش و مقدار دستار و فش و در سخنان
لایق این هر شش و فساد و از خانه بر
آمدن زنان و جوانان سرکش و امردان مهوش،
- در مسایل عیدین و صلح من شرعی و متفرعات § 38 (f. 286^a)
آن و در فضیلت روزه بتأسف ماه رمضان و
در دهه ذی الحجه و محرم و روز عاشورا و
ماه رجب و شعبان و در شب یزات و شب

قدر و ماه رمضان و اعتكاف و ایام بیض و
دعای آن،

در ولادت و وفات و سن رسول و چهار بار و § 39 (f. 308^a)
تاریخ چهار امام مشهور و در احکام جنازه و
زیارت اهل قبور و نفخ اسرافیل علیه السلام
در صور،

در نصیحتهای بارکنده و باشد بر آزاد و بنده § 40 (f. 329^b)
خوش آینده،

This last section contains a number of stories taken from Sa'di's *Gulistān*.

The author has made use of a great number of books in the compilation of his work. Amongst those quoted in the first 50 ff. are the following: —

انسبیہ ملا یعقوب جرجی — تحفه الاخبار — تذکرة الاولیاء
— ترجمهء احياء العلوم — ترجمهء بستان فقیه ابو الیث
سمرقندی — ترغیب الصلوة (کبیر و صغیر) — تفسیر مولانا
یعقوب جرجی — تنبیه فقیه ابو الیث سمرقندی — حقایق
الدقایق خلاصة الخلائق — خلاصة الاخبار — خلاصة الفتاوی
— رسالهء ملا محمد بشاغری — زاد المسافرين — سلسلة
الذهب — شرعة الاسلام — الصالح — صلوة مسعودی —
فقرات خواجہ عبید الله — فصل الخطاب — قاسم الانوار
(poems) — کیمیاء سعادت — کشف الاسرار — گلستان شیخ
سعدی — لباب الاخبار — مثنوی معنوی — مختار الاختیار
— مرصع العباد — مشکوة — مصابیح — مفتاح الجنان —
مقامات خواجہ بهاء الدین نقشبند — مناقب العارفین —
مناهج الطالبین — نفحات.

There is no colophon, but the work ends (on f. 406^b) with the following quatrain, which gives the date of completion as A. H. 979 (= A. D. 1571—2); whence it would appear that the author was engaged on it for a period of three years: —

فاضل جو دويد از بىٔ تاحصيل مدام،
تصنيف نسخ کرد تا خوانند انام،
اين نسخه که او بگفته در اخسيکت،
در نهصد و هفتاد و نهم گشت تمام،

This is one of the manuscripts bought from Erpenius' widow in 1625 by the Duke of Buckingham, and presented to the Library after his assassination by the Duchess in 1632. See the *Catalogus Manuscriptorum Th. Erpenii* (Leyden, 1625), s. v. *Persici Manuscripti*, where it is briefly described under its proper title.

No. XXIV.

Add. 313.

ابواب الجنان

تصنيف ميرزا محمد رفيع قزوینی متخلص بواعظ

The *Abwábu'l-Jinán*, an ethical treatise by *Mírzá Muḥammad Rafi'* of *Qazvín*, poetically surnamed *Váiz* ("the Preacher"). See Flügel's *Vienna Catalogue*, vol. III, pp. 293—4, where a copy wanting the first 23 ff. is described, and the contents of the remainder briefly stated; also Rieu, pp. 698^a, and 826; and Pertsch's *Berlin Catalogue*, pp. 312—313.

The author lived at *Isfahán* during the reigns of 'Abbás II and *Suleymán*, and died about A. H. 1105 (A. D. 1693—4). A short notice of his life and a few specimens of his verses are given at p. 237 of *Rizá-Qulí Khán's Riyādu'l-'Arifin* (Tihrán edⁿ of A. H. 1305), where also laudatory mention is made of this work.

Notwithstanding its considerable extent, this manuscript, like others described (see *supra*), and like the lithographed editions of Tihván (A. H. 1274) and Lakhnaw (A. D. 1868), contains only one chapter (*Báb*) out of the 8 (corresponding to the 8 Gates of Paradise) which the author intended to write. This appears clearly from the following words near the conclusion of the manuscript (f. 276^a): —

لله الحمد كه سالك خامه بيان براه نمائی تأیید ملك مٲان
مرحله باب اول را از مراحل ابواب ثمانية كتاب ابواب للجان كه
(blank) ميتواند بود پيموده بسر انجام آن رسیده الخ

Begins as usual: —

بهترین مقالیکه سر خیل کاروان فنون محاورات تواند بود، و
خوشترین کلامی كه بشادانی لای کلماتش تسبیغ زبان بیان را
آبگیری تواند نمود، حمد و ثنای یگانه است جل شأنه الخ.

The work (*i. e.* so much of it, as is contained in this manuscript, which seems to be all that was written, or at least all that is now extant) comprises a Preface (مقدمه) in three sections (مطلب), and one chapter (*Báb*), divided into 3 sections (*Faṣl*). The third of these sections is much the longest, and contains 14 “Conferences”, “Séances”, or “Lectures” (مجلس), each of which again is subdivided into many sections.

The titles of these major divisions of the work are as follows: —

مقدمه (f. 6^a) متضمن بر سه مطلب مطلب اول در بیان
احتیاج بوعظ و فائده آن و فضیلت وعظ گفتن.
مطلب دوم (f. 8^a) در آداب وعظ گفتن و شروطی
كه در آن رعایت باید نمود. مطلب سوم در شنیدن
وعظ و آداب و شروطی كه مستمع را رعایت باید نمود.

باب اول (مقصد بسه فصل) در ذکر دنیای فانی و شر مفسد

ایین رخنه گر مسلمانی (f. 12^a)

فصل اول در تحقیق معنی حب دنیا الخ (f. 12^a)

فصل دوم در ذکر بیوفائی دنیای غداره الخ (f. 16^a)

فصل سیوم در ذکر هر یک از طرق و شعب حب دنیا

الخ (f. 25^b) مشتمل بر چهارده مجلس.

مجلس اول در مذمت حب جاه و ریاست

الخ (f. 26^a)

مجلس دوم در شهوات اندوختن ملک و

مال الخ (f. 35^a)

مجلس سیوم در شهوات عمارات عالییه طلاکار

الخ (f. 44^a)

مجلس چهارم در شهوات مباشرت شاهدان

الخ (f. 49^b)

مجلس پنجم در شهوات اکل و شرب و

مذمت بر خوردن الخ (f. 68^b)

مشتمل بر دو فصل.

مجلس ششم در تسکین شهوات لباس و

خود آراستی الخ (f. 78^b)

مجلس هفتم در شهوات مجالست حریفان

ظریف خو الخ (f. 83^b)

مجلس هفتم^۱ از جمله مفسدیکه اغلب بر

۱) By an error of the scribe, the title "*Majlis-i-haftum*" ("seventh conference") is repeated here at the beginning of what is merely a section of the seventh *Majlis*, so that this title occurs twice in the MS., as here shown.

مصاحبت زشت سیر مترتب

میشود شرب خمر است الخ

(f. 97^a) فصل در مذمت غنا

و سازها (f. 101^b).

مجلس هشتم در مذمت صفت خشم و کبر

و سربلندی الخ (f. 105^b).

مشمول بر دو فصل.

مجلس نهم در مذمت صفت ریا و سمعت

الخ (f. 124^b) مشمول بر دو فصل.

مجلس دهم در ذم صفت بغض و حسد

(f. 142^b) مشمول بر دو فصل.

مجلس یازدهم در مذمت صفت طمع الخ

(f. 160^a).

مجلس دوازدهم در صفت مذمت (*sic*) بخل

و خست (f. 177^b) مشمول بر

دو فصل.

مجلس سیزدهم در ذم صفت ظلم (f. 218^a)

مشمول بر دو فصل و چند

ضابطه و طبقه.

[مجلس چهاردهم]

The fourteenth *Majlis*, which is devoted to the reprobation of violence of temper (در مذمت تندخویی; cf. *Vienna Catalogue, loc. cit.*) has been included by mistake in the thirteenth, of which in this MS. it is made to constitute the sixth *Tabaqa* (طبقه ششم). It begins on f. 249^b, and is divided into 2 sections.

Ff. 276 (f. 1^a, 276^b blank); 22.7 × 13.6 c.; 21 l. Written in a small neat Persian *naskh* hand. Headings of sections and overlinings in red. Margins ruled in double black lines, the space between which is coloured yellow. Ff. 168—178 are wrongly arranged so that they stand thus: — 168, 176, 170—175, 169, 177, 178. No colophon, date, or copyist's name. The title is wrongly given as ابواب الجناح on one of the fly-leaves at the beginning and on f. 1^a, which also bears the name of Thomas Jessop and the seal of one Mírzá Muḥammad (A. H. 1150). —

میرزا محمد فدوی پادشاه غازی محمد شاه ۱۱۵۰

No. XXV.

Dd. 11. 13.

جامع عباسی

The *Jāmi'-i-'Abbāsī* of Sheykh Behá'u'd-Dín Muḥammad 'Āmilí. A popular exposition of Shi'ite law, interrupted in A. H. 1030 (A. D. 1621), by the author's death. See Rieu, pp. 25—26; Ethé, pp. 1031—3. This manuscript contains only the five chapters (on Purification, Prayer. Alms and Tithes, Fasting and Pilgrimage) written by Sheykh Behá'u'd-Dín, and lacks the continuation (of fifteen chapters) wherewith it was completed by Nizám b. Huseyn of Sávé, as notified on the blank leaf prefixed at the beginning in the following words: — "*Gamia Abbassy, Fus moslemit: in capita viginti divisum, at in hoc volumine tantum sunt quinque. Auth. Baha o'ddin Mohammed*".

Ff. 142 (ff. 1^a and 42^b blank); 20.0 × 12.3 c.; 14 l. Written in a clear, good *naskh* hand; headings of chapters and sections in red.

Begins: —

الحمد لله رب العالمين . و الصلوة و السلام على اشرف الاولين
و الآخرين محمد سيد المرسلين . و على ابن ابى طالب امير

المؤمنين و افصل الوصيين و اولادهما ائمة الطاهرين . صلوات
 الله و سلامه عليهم اجمعين اما بعد چون توجه خاطر ملكوت
 ناظر اشرف اقدس كلب آستانه على ابن ابى ضالب شاه عباس
 الكسينى الموسوى الصفوى بهادر خان كه اسم اشرفش از
 بينات خلد الله ملكه هویدا و ظاهر است الخ.

Concludes (on f. 142^a) with the following colophon: —

تمت الكتاب بعون الملك الوهاب فى تاريخ چهاردم شهر محرم الحرام
 سنة ست و ثمانون بعد الف من الهجرة النبوية صلى الله
 عليه و آله

No. XXVI.

Add. 3153.

عين الحیوة لمحمد باقر بن محمد نقى مجلسى

The 'Aynu'l-Hayât ("Fountain of Life"), a well-known work on Shi'ite Theology and Ethics, by Mullâ Muḥammad Bâqir b. Muḥammad Taqî b. Maqṣûd 'Alî Majlisî, one of the most distinguished Shi'ite doctors, born in A. H. 1038 (A. D. 1628—9), d. A. H. 1110, or, according to the *Qiṣaṣu'l-'Ulamâ* (p. 159), A. H. 1111 (A. D. 1699—1700). See Rieu, p. 20; Pertsch's *Berlin Catalogue*, p. 75; and, for a very full and complete account of his life and writings, the *Qiṣaṣu'l-'Ulamâ* (second edition, Tîhrân, A. H. 1304), pp. 152—170.

Ff. 228 (ff. 1^a and 228 blank); 30.5 × 17.7 c.; 29 l. Written in a small, clear, good Persian *naskh*; headings of sections and overlinings in red. Dated, in the colophon on f. 227^b, the end of Rabî' II, A. H. 1081 (= Sept. 15, A. D. 1670). Copyist, Ja'far b. Ḥuseyn of Quhpâyé. Bought of Quaritch in 1894. In his Catalogue for June, 1894 (N^o. 142) it is numbered 1129.

The work is divided into a great number of sections (variously called *faṣl*, *aṣl*, *fâ'ida*, *tanvîr*, *maqṣad*, *qâ'ida*,

lam'a, thamara, najm, yanbū', and miṣbāḥ), and a *khātima*, or Conclusion, in two chapters of 6 and 7 sections respectively. These are as follows: —

- مقدمه، در ذکر بعضی از فضائل ابو ذر (f. 2^a)
 فصل ۱، در معنی رویت (f. 8^a)
 فصل ۲، غرض از خلق آسمان و زمین (f. 8^b)
 فصل ۳، در شرائط اعمال و صحت اغراض و انواع عبادت (f. 8^b)
 فصل ۴، در شرائط عبادت (f. 13^a)
 اصل ۱، در اینکه اصل عبادت معرفت است (f. 16^b)
 اصل ۲، در اینکه ایمان مایه سعادتست (f. 16^b)
 شعبه اول، در علم بواجب الوجود (f. 17^a)
 شعبه دوم، در تفکر در کنه ذات (f. 17^b)
 اصل ۳، در مراتب معرفت (f. 19^b)
 اصل ۴، در حدوث عالم (f. 21^a)
 اصل ۵، در تحقیق معنی فرد (f. 21^a)
 اصل ۶، در بقاء حق تعالی (f. 22^b)
 اصل ۷، در اینکه خداست آفریننده هر چه هست (f. 22^b)
 اصل ۸، در اینکه آسمانها بیکدیگر متصل نیست (f. 23^a)
 اصل ۹، در معنی لطیف و خبیر (f. 24^a)
 اصل ۱۰، در اینکه علم خدا احاطه دارد بر همه چیز (f. 25^a)
 فائده ۱، در بیان ضرورت وجود نبی (f. 25^b)
 فائده ۲، در اینکه عامه ناس میتوانند بآن علم بنبی برسند (f. 26^a)
 فائده ۳، دلیل بر نبوت پیغمبر (f. 26^a)

قاعده ۴، در اینکه پیغمبر مبعوث است بر کافه ائام (f. 30^a)

قاعده ۵، در بیان بعضی از اوصاف پیغمبر (f. 30^a)

تنویر ۱، در بیان اینکه هیچ عصر از امام خالی نباشد (f. 32^a)

تنویر ۲، در بیان عصمت امام (f. 36^b)

تنویر ۳، کذا (f. 37^a)

تنویر ۴، در بیان فضیلت محبت اهل بیت (f. 38^a)

تنویر ۵، در اینکه صحت عبادت مشروطست باعتقاد بامام

(f. 39^b)

تنویر ۶، بعضی از صفات و علامات امام (f. 39^b)

مقصد ۱، در اهتمام در عمل و احتراز از طول امل (f. 51^b)

مقصد ۲، در بیان دجال (f. 54^b)

مقصد ۳، در بیان مجمعی از معاد (f. 55^b)

قاعده ۱، در بیان فضیلت علم و فضل علما (f. 60^b)

قاعده ۲، در بیان اصناف علم (f. 62^a)

قاعده ۳، در شرائط و آداب علم و عمل (f. 62^b)

قاعده ۴، در بیان اصناف علماست (f. 65^a)

قاعده ۵، در مذمت عمل بی علم (f. 65^b)

قاعده ۶، در مذمت فتوی دادن کسی که اهلیت آن نداشته

باشد (f. 66^a)

لمعه ۱، در بیان فضیلت صلوة است (f. 73^b)

لمعه ۲، در بیان اختلاف شرایع و مذمت بدعت (f. 74^a)

لمعه ۳، در بیان اینکه رهبانیت درین امت نمی باشد (f. 77^a)

لمعه ۴، در بیان اعتزال از خلق (f. 78^a)

لمعه ۵، در بیان طلب مال از حلال نمودن (f. 79^a)

- لمعه ۹، در بیان تجمل و زینت و ملبوسات فاخره (f. 81^b)
- لمعه ۷، در بیان پاکیزه کردن بدن و بوی خوش کردن (f. 83^a)
- لمعه ۸، در مدح مطعومات لذیذه و مذمت ترك گوشت (f. 83^a)
- لمعه ۹، در بیان حرمت غنا (f. 84^b)
- لمعه ۱۰، در بیان ذکر (f. 86^a)
- ثمره ۱، در خوف و رجاست (f. 93^a)
- ثمره ۲، در بیان بعضی از قصص خائفان (f. 94^a)
- ثمره ۳، در مدح مخالفت نفس و مذمت متابعت آن (f. 98^a)
- باب ۱، در مذمت دنیا (f. 99^a)
- باب ۲، تمثیلی چند درین معنی (f. 101^b)
- باب ۳، در بیان معنی دنیاست (f. 127^a)
- ناجم ۱، در بیان فضیلت دعا (f. 150^b)
- ناجم ۲، در توضیح مجملی از آداب و شرائط دعا (f. 151^b)
- ناجم ۳، در بیان مستجاب نشدن بعضی از دعاها (f. 156^a)
- ینبوع ۱، در بیان اکرام پیران مسلمانان (f. 167^a)
- ینبوع ۲، در بیان فضیلت قرآن (f. 167^a)
- ینبوع ۳، در بیان مجملی از احوال سلاطین و امراء (f. 182^b)
- فصل ۱، در بیان مذمت غیبت و حرمت آن (f. 206^a)
- فصل ۲، در بیان معنی غیبت (f. 207^b)
- فصل ۳، در بیان فردی چند از غیبت که علما استثنا کرده اند (f. 208^a)
- فصل ۴، در حکم شنیدن غیبت (f. 209^b)
- فصل ۵، در کفاره غیبت و توبه از آن (f. 210^a)
- فصل ۶، در مذمت بهتان (f. 210^a)

- فصل ۷، در بیان مذمت حسد (f. 210^b)
- مصباح ۱، در مذمت تکبر (f. 213^b)
- مصباح ۲، در بیان انواع تکبر (f. 215^a)
- مصباح ۳، در علاج تکبر (f. 215^b)
- مصباح ۴، در اصلاح سریره یعنی باطن خود را نیک کردن (f. 216^a)
- مصباح ۵، در بیان شال پوشیست (f. 216^a)
- خاتمه -- باب ۱، در فضیلت انکار، فصل ۱، در بیان فضیلت تسبیحات اربع (f. 219^a)، فصل ۲، در ثواب تهلیل (f. 220^a)، فصل ۳، در فضیلت تسبیح (f. 221^a)، فصل ۴، در فضیلت تحمید (f. 221^b)، فصل ۵، در فضیلت استغفار (f. 221^b)، فصل ۶، در فضیلت انکار متفرقه (f. 222^a)
- باب ۲، در بیان انکاری که مخصوص وقتی چندند، فصل ۱، در نماز صبح و نماز شام (f. 222^b)، فصل ۲، در انکار و ادعیه (f. 224^a)، فصل ۳، در تعقیب مخصوص نماز ظهرست (f. 225^a)، فصل ۴، در بیان تعقیب مخصوص نماز عصرست (f. 225^a)، فصل ۵، در بیان تعقیب مخصوص نماز خفتن (f. 225^b)، فصل ۶، در بیان سجده شکرست (f. 225^b)، فصل ۷، در بیان انکاریست که در هنگام خواب باید خواند (f. 226^a)

Begins: —

لّٰی حمد و جواهر ثنا تحفه بارگاه جلال کبریا حکیمی که

ارواح الواح نوع بشرا كه مظهر غرايب صنع قصا و قدراست
بصيقل مواعظ دليدبير و حكمتهاى بى نظير جلوه داده الخ

ISMA'ILĪ DOCTRINE.

Nº. XXVII.

Ee. 1. 27.

جاودان. كبير لفضل الله بن ابى محمد التبريزى
الاحرفى

The *Jávidán-i-Kabír*, a rare and curious work on Isma'ílí doctrine according to the tenets of the Ḥurúfí sect, by Faḍlu'lláh b. Abí Muḥammad et-Tabrízí el-Ḥurúfí, who was put to death in A. H. 804 (A. D. 1401—2).

The only account of the author with which I am acquainted is that cited from the *Inbá* of Ibn Ḥajar el-'Asqalání at pp. VII—VIII of the preface to vol. II of Flügel's *Háji Khalfa*. A manuscript of the work is briefly described at p. 298 of vol. IV of the *Leyden Catalogue* (1866), with the remark "alterum exemplar non vidi obvium". Another manuscript, belonging to the Mosque-library of St. Sophia at Constantinople, is described at some length (but only from the philological, not the doctrinal, point of view) by M. Clément Huart in the *Journal Asiatique* for 1889 (series VIII, vol. XIV, pp. 238—270) in an article entitled *Notice d'un manuscrit Pehlevi-Musulman de la Bibliothèque de S. Sophie*. This last, according to M. Huart's description, seems not to bear the proper title of the work, *Jávidán-i-Kabír*, but to be called instead: —

كتاب الاسولة المتعلقة بالقران من قبل التفسير

That it represents, however, the same work as this manuscript is certain; for in the latter, on ff. 54^b and

73^b—74^a, I find the passages cited by M. Huart, at pp. 247—8 and 249—252 of his article, from the Constantinople manuscript.

The peculiar interest of this work is two-fold. *Firstly* it represents the doctrines of a hitherto little-known sect or school of the Isma'ílís; *secondly* a considerable portion of it is written in a West-Persian dialect akin to the Bakhtiyári (or Lurí) and Kurdish — one of those interesting dialects which M. Huart collectively designates "*Pehlevi-Musulman*", and which he has discussed in several valuable articles, besides the one alluded to above, contributed to the *Journal Asiatique* (series VIII, vol. VI, pp. 502—545; vol. XI, pp. 298—302; series IX, vol. I, pp. 241—265). And, in our MS. at least, interlinear glosses in Persian, written in red ink, are added to almost all passages composed in the dialect.

Our MS. presents other features of interest. The *Fávidán-i-Kabir* extends to f. 402^a, where it ends with the following colophon: —

قُرْ الْكِتَابُ الْمُسَمَّى بِجَاوِدَانِ نَامَةِ آلِهِ وَ نُسْ اِهْ بِفَضْلِ اللَّهِ وَ
كِرْمَةِ

But it is to be noted that there has been an erasure (involving the words which stand between جَاوِدَانِ and بِفَضْلِ) for which it is not difficult to account when we reflect that the *Fávidán-i-Kabir* was known (*e. g.* to Hájí Khalfa) as a heretical work, the possession of which might prove dangerous by provoking suspicions of heterodoxy. On the other hand, the *Fávidán-náma* is the title of a perfectly innocent treatise on Šúfí ethics by Afḍalu'd-Dín Muḥammad Káshí; and I have little doubt that a former owner of the MS. deliberately substituted this title for the true one.

The MS. contains altogether ff. 412 (ff. 1^a, 233^b, 412, and originally 187^b, blank), of 24 l.; measuring 24.3 × 16.2 c. It is carefully written on thick, smooth, yellowish paper in a very legible *nasta'liq*, probably of the 15th

century, but is not dated. The price at which, at some time, it was sold is marked on f. 1^a as 15 piastres (۱۵ غروش), and below this is attached a slip of paper bearing the following inscription: — “Commentarius Persicus in Alcoranum جَاوِدَانْ كَبِيرْ dictus, *Farwidān kabir*. Bought at Constantinople Oct. 1681, price ten Lion dollers.”

Of the last 11 leaves, f. 412 is, as already said, blank, while ff. 402^b—406^a, l. 2, contain prayers and directions for prayer, &ct., and on the margin of f. 404^b is inscribed in red ink —

اول و ابتداء نونامه آلهی این حدیث قدسی است،

Ff. 406^a—411^b are of greater interest, inasmuch as they contain records, entirely written in dialect, without glosses, and, by reason of their conciseness, difficult to understand, of a series of dreams and visions seen, as would appear, by the author at dates ranging from A. H. 786 to 796 (A. D. 1384—1393). Besides the dates, references are also made in some of these records to certain places and persons, amongst the former to two notorious strongholds of the Persian Isma‘īlīs or Assassins, to wit *Rūdbār* (twice referred to, once as “*Rūdbār-i-Astarābād*”) and “*the Fortress of Gird-i-Kūh*” (حصار کوه). The other places referred to in these visions are *Mesopotamia* (*Fazīra*), a building called ‘*Imārat-i. Tūqjī* or *Tukhji*, *Isfahān*, *Bākūyé* (? *Bākū*; or *Bādkūbé*, as it is called by the Persians), *Burūjird* (called also *Vurūgird*, دروگر، and *Vurūjird*, دروگر،), *Khawārazm*, *Astarābād*, *Baghdad*, *Dāmghān*,

Samarqand, ‘*Irāq*, *Egypt* (*Miṣr*), *Tabriz*, *Qazvin*, and *Firūz-Kūh*. The persons chiefly referred to are *Pir Pāshā*, *Khawāja Fakhru‘d-Dīn*, *Seyyid Tāju‘d-Dīn* (but perhaps the place of that name, situated about 3 or 4 parasangs E. of Khūy may be meant), *Tokhutmush Khān*, *Mawlānā Kamālu‘d-Dīn*, *Mawlānā Maḥmūd*, *Yūsuf-i-Dāmghānī*,

Amír Tímúr (i. e. the great Tímúr, whom, according to the *Inbá*, Faḍlu'lláh attempted to win over to his doctrine), *Sheykh Ḥasan* (? -i-Sabbah), *Sheykh Manṣúr*, *Seyyid Shamsu'd-Dín*, . . . *Huseyn Kiyá* (mentioned in a gloss, of which the first words are illegible), *Sheykh Ḥasan*, *Malik 'Issu'd-Dín*, *King Oweys* (probably Sheykh Oweys, the Jalá'ir or Ilkhání ruler of Baghdad, who reigned A. H. 757—777, A. D. 1356—1374), *'Omar-i-Sultáníyya*, *Amír Shams*, *'Abdu'r-Rahím*, *Darvish Tavakkul*, *Darvish Musáfir*, *Darvish Kamálu'd-Dín*, *'Abdu'l-Qádir*, *Seyyid 'Imád*, *Khwája Ḥasan* ساورج، *Mawlána Majdu'd-Dín*, *Mawlána Qizwánu'd-Dín* (apparently resident at Astarábád), *Mawlána Ṣadru'd-Dín*, and *Khwája Báyaẓid*.

Apart from the doctrines contained in the work (which, partly from their utterly unsystematic arrangement, partly from the fact that they are often expressed, or rather implied, in veiled language, and that, moreover, not ordinary Persian, but a dialect), further evidence that this *Hurúfí* sect was essentially *Isma'ílí* is afforded by the opening and closing sentences of the book. For it begins thus: —

ابتدا ابتدا ابتدا ابتدا ابتدا خلقت اینجا نه از
اوراق دیگر که انها مبنی بر سوالات است که جای دیگر
نیست الا اینجا،

بسم الله الرحمن الرحيم،

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي كَهَفَتِ شَبَّ وَ رُوزُ بُو كَه
شش بار نَت سَاعَةً بُو وَ لَوْلَاكَ لَمَّا خَلَقْتَ الْاَفْلَاكَ، بسم الله
الرحمن الرحيم، خَلَقَ السَّمَوَاتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ
آيَامٍ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ، جون عبارة از سموات علويات و
از ارض سفليات و از ما بينهما اوسط علوى و سفلى ايست
هءء مكونات درين روز داخل بى و مخلوق بى الخ

Here we have that emphasising of the number 7 which is so characteristic of the Isma'īlīs (whence they were called سَبْعِي, *sab'ī*), and at the same time an explanation of the curious repetition of the initial word ابتدا six times, according to the tradition, '*But for thee*' [*i. e.* man generally, according to our author's doctrine] '*I had not created the heavens*', and the Qur'ānic text, '*He created the heavens and the earth and what is betwixt them in six days, and His Throne was upon the water*' (XI, 9).

This prominence accorded to the number 7, together with another very characteristic doctrine of the Isma'īlī or *Bāṭinī* creed, we find emphasised again in the citation with which the work closes (f. 411^b, last two lines): —

قَالَ عَمَّ أَنْ لِلْقُرْآنِ ظَهْرًا وَبَطْنًا وَ لِبَطْنِهِ بَطْنًا إِلَى سَبْعَةِ أَبْطُنٍ،

"He [*i. e.* the Prophet], upon him be peace, said, 'verily the Qur'ān hath an outward [meaning] and an inward [meaning], and the inward an inward unto seven inwards'".

The contents of the work, as stated in the *Leyden Catalogue*, are so miscellaneous as almost to defy description in any brief compass. Generally speaking they deal with the allegorical interpretation (تأويل) of the Qur'ān and the various ordinances of Islām.

The dialect in which large portions of the work are written has been discussed by M. Clément Huart in the article above alluded to. At some future time I intend to give a complete vocabulary of all these dialectical words and forms, together with their Persian equivalents, as given in the interlinear glosses. For the present I append a brief list only, culled from the first 20 or 30 leaves.

(I)

آن، ا = آن، 'that'. Ex. آکس = آن کس = پیرایا واتى =

‘therefore he said’; $\overline{\text{آن}} = \text{بود}$ = $\overline{\text{آبی}}$; $\overline{\text{آنکه}} = \text{آنکه}$; $\overline{\text{آن}} = \text{پس}$ = $\overline{\text{آپیش}}$; $\overline{\text{آن وقت}} = \text{وقت}$ = $\overline{\text{اوقت}}$.

—, \bar{s} , a (final): — (1) = $\overline{\text{است}}$; (2) stands for *-ad* in the termination of the 3rd person singular of the aorist, *e.g.* $\overline{\text{داره}}$ (*dāre*) = $\overline{\text{دار}}$ (*dārad*), &ct. (3) stands for $\overline{\text{آن}}$ after a proposition, *e.g.* $\overline{\text{بره}}$ = $\overline{\text{بر آن}}$, &ct. (4) appears to be equivalent to the Persian oblique case (acc. & dat.) in $\overline{\text{را}}$, *e.g.* $\overline{\text{آوه}}$ = $\overline{\text{آوه}}$; $\overline{\text{خدارا}}$ = $\overline{\text{خداوه}}$; $\overline{\text{آدمرا}}$ = $\overline{\text{آدمه}}$; $\overline{\text{ماهرا}}$ = $\overline{\text{ماه}}$; $\overline{\text{آبرا}}$, &ct.

$\overline{\text{اشوی}}$ = رفتی. See also *s. v.* $\overline{\text{شوی}}$.

$\overline{\text{از آنجا که}}$ = $\overline{\text{ازن که}}$; $\overline{\text{از آنجا}}$ = $\overline{\text{ازه کو}}$; $\overline{\text{ازان}}$ = $\overline{\text{ازه}}$; $\overline{\text{از}}$ = $\overline{\text{از}}$.

$\overline{\text{از برای این}}$ = $\overline{\text{ازرا}}$.

$\overline{\text{در آید}}$ = $\overline{\text{دراسه}}$; $\overline{\text{بباید}}$ = $\overline{\text{بیاسه}}$; $\overline{\text{بر آید}}$ = $\overline{\text{وراسه}}$. $\overline{\text{آید}}$ = $\overline{\text{آسه}}$.

$\overline{\text{هی آید}}$ = $\overline{\text{هیاسه}}$.

$\overline{\text{آشنوا}}$ = شنید.

$\overline{\text{از آنجا}}$ = $\overline{\text{ازه کو}}$; $\overline{\text{در آنجا}}$ = $\overline{\text{دره کو}}$; $\overline{\text{بآنجا}}$ = $\overline{\text{باکو}}$. $\overline{\text{آنجا}}$ = $\overline{\text{اکو}}$.

$\overline{\text{ما}}$ = $\overline{\text{امه}}$ (we).

$\overline{\text{آب}}$ = $\overline{\text{آو}}$ (water).

$\overline{\text{او}}$ = $\overline{\text{وی}}$ (him).

$\overline{\text{آوست}}$, $\overline{\text{آوی}}$ = $\overline{\text{اوست}}$, $\overline{\text{اوی}}$.

$\overline{\text{هی آورد}}$ = $\overline{\text{هیایوی}}$. $\overline{\text{آورد}}$ = $\overline{\text{آوی}}$.

$\overline{\text{بیاک آوردن}}$ = $\overline{\text{وا یاد آوین}}$. $\overline{\text{آوردن}}$ = $\overline{\text{آوین}}$ (to remember).

$\overline{\text{آه}}$ = در آه بو; $\overline{\text{بر آمد}}$ = ور آه; $\overline{\text{بیامد}}$ = $\overline{\text{بیاه}}$. آمده, آمد = $\overline{\text{آه}}$
در آمدند = در آهند; بر آمده بود

(ب)

$\overline{\text{واتن}}$. See also under $\overline{\text{باز}}$.

خواهد بود = $\overline{\text{کامه بین}}$. بودم = also; شدن, بودن = $\overline{\text{بین}}$;
بوده باشد = $\overline{\text{بیو}}$ or $\overline{\text{بی بو}}$; میبود = $\overline{\text{بی}}$; بود = $\overline{\text{بی}}$;
بودند = $\overline{\text{بیند}}$; شوند = $\overline{\text{بیند}}$; (also $\overline{\text{بو}}$) باشد = $\overline{\text{بو}}$;
باشند = $\overline{\text{بند}}$.

بیفتد کرد = $\overline{\text{بکو کی}}$; باید کردن = $\overline{\text{بکو کین}}$. باید = $\overline{\text{بکو}}$;
باید شست = $\overline{\text{یکو شستن}}$; می باید = $\overline{\text{بیکو}}$;
بیفتد = $\overline{\text{بیکو}}$. Also $\overline{\text{بکو خواند}}$ = باید خواند, &ct.

میرسانند = $\overline{\text{بیرسته}}$. پرسد = $\overline{\text{برسه}}$.

برآن = $\overline{\text{برآ}}$ (see above, s. v. a). $\overline{\text{برآ}}$ = $\overline{\text{بره}}$.

بکند = $\overline{\text{بکره}}$.

بشوی = $\overline{\text{بشوی}}$.

$\overline{\text{برآ}}$ = $\overline{\text{برآ}}$ (see also above, s. v. $\overline{\text{بین}}$).

$\overline{\text{بایستد}}$ = $\overline{\text{بایستد}}$.

(پ)

$\overline{\text{پرسد}}$ = $\overline{\text{پرسد}}$ (see above, under a).

فرستاد = $\overline{\text{پرشوی}}$.

(ت)

بتراشند = $\overline{\text{بتراشند}}$.

(خ)

یاویست = $\overline{\text{بخوی}}$; اوست = $\overline{\text{خو}}$ or $\overline{\text{خوی}}$. او = $\overline{\text{خو}}$;

ایشانند = $\overline{\text{خوند}}$; اورا = $\overline{\text{خوه}}$; ازویست = $\overline{\text{ازخوی}}$,
ایشانرا = $\overline{\text{خوین}}$; اویند

اورا گفت = $\overline{\text{خیا وائی}}$. اورا = $\overline{\text{خیا}}$

ایشانند = $\overline{\text{خانند}}$; ایشانرا = $\overline{\text{خانه}}$. ایشان = $\overline{\text{خان}}$

$\overline{\text{خویشتن}}$ را = خوشتنه

(۵)

$\overline{\text{ن}}$ (rarely ن). A verbal prefix, employed generally before the aorist. $\overline{\text{نکو کین}}$ = در می باید کرد (cf. $\overline{\text{بکو}}$ supra);
 $\overline{\text{نکردن}}$ = در نکردن ; در گرفت = $\overline{\text{نکیتی}}$; در می باید = $\overline{\text{دنیکو}}$;
در گیری = $\overline{\text{نگیری}}$. بکنند = $\overline{\text{نکردن}}$

$\overline{\text{نار}}$ = درخت, a tree. From the following passage on

f. 5^a, l. 24, it is evident that this word is regarded as belonging to the dialect, not to Persian:

و اختلاف السننکم و الوانکم مثلاً گوئی $\overline{\text{شاجر}}$ و باز
گوئی $\overline{\text{درخت}}$ و باز گوئی $\overline{\text{نار}}$ و باز گوئی $\overline{\text{آغاج}}$ ،

$\overline{\text{ناره}}$ = دارد (see above, s. v. *a*).

داد = $\overline{\text{هادی}}$; نداد = $\overline{\text{ندی}}$; داد = $\overline{\text{دی}}$. دادن = $\overline{\text{دان}}$
(see under ه *infra*); دادند = $\overline{\text{دیند}}$; دهد = $\overline{\text{دو}}$.

$\overline{\text{ناره کو}}$ = در آنجا (see above, s. v. $\overline{\text{اکو}}$).

بدیگر = $\overline{\text{بدیر}}$; دیگر = $\overline{\text{دیر}}$

$\overline{\text{دیم}}$ = رو (face; cf. Avestic 𐬰𐬀𐬭𐬀 ; Armenian *dêm*;
Kurdish *dîm*).

(ر)

میرسانند = بپرسنه; رسیدند = رسیدن; رسید = رسی;
 پرساند = پرسائی.

روزرا = روزَه. Acc. (day). روز = روز.

(ز)

دانند = زانند.

بدان = بزآن.

بزاید = بزایه (see above, under a).

(س)

میساخت = سَ سائی; بساخت = [سَ سائی]

(ش)

شب = شو.

نروِد (P) = نشی; رفتی = شوی; میروِد = [ش] شوه
 پیشی, above.

(ک)

کامه کین = آن خواهد بودن = اکامه بین. خواهد = کامه
 &ct. خواهد کرد

کیند = کند; glossed once as کرده = کردن, also = کین
 بکی = کرد, کرده = کی; نکردند = نکیند; کردند
 = کیند; کرد = هکی; کرده باشد = کینو; بکرد
 کرده بودن. The tenses of the aorist stem are
 formed from the imperative بکُر, e. g.: — بکنید;
 کنی = کری; بکنی = بکری; بکن

$\overline{\text{واکره}} = \text{کند}$; $\overline{\text{کره}} = \text{بکند}$; $\overline{\text{بکره}} = \text{نکنند}$; $\overline{\text{نیکرند}} =$
 &ct. , $\overline{\text{میکنند}} = \overline{\text{هکرنند}}$; $\overline{\text{کند}} = \overline{\text{گرنند}}$; $\overline{\text{وا کند}}$

(گ)

$\overline{\text{نگرفت}} = \overline{\text{نگیبتی}}$. $\overline{\text{گرفتن}} = \overline{\text{گیستن}}$

(م)

$\overline{\text{بماند}} = \overline{\text{بمانه}}$ (see above, under *a*).

$\overline{\text{مسجد}} = \overline{\text{مسجنت}}$

(ن)

$\overline{\text{نداد}} = \overline{\text{ندی}}$ (see under *دان* above).

$\overline{\text{نموده}} = \overline{\text{نمویه}}$. $\overline{\text{نماید}} = \overline{\text{نمایه}}$

$\overline{\text{نهاد}} = \overline{\text{نهی}}$

$\overline{\text{نگفت}} = \overline{\text{نوائی}}$

$\overline{\text{نیست}} = \overline{\text{نی}}$

(و)

$\overline{\text{گفتند}} = \overline{\text{واتند}}$; $\overline{\text{نگفت}} = \overline{\text{نوائی}}$; $\overline{\text{گفت}} = \overline{\text{وائی}}$; $\overline{\text{گفتن}} = \overline{\text{واتن}}$

$\overline{\text{هوی}} = \overline{\text{گوید}}$, $\overline{\text{هوا}}$ (also $\overline{\text{بازه}}$, *q. v.*); $\overline{\text{واژه}} =$
 $\overline{\text{میگوئی}}$.

$\overline{\text{با}} = \overline{\text{وآ}}$ (with). And, generally speaking, *و* replaces

Persian *ب*, not only at the end of words (as in

$\overline{\text{شب}} = \overline{\text{آو}}$, $\overline{\text{آب}} = \overline{\text{آو}}$) but at the beginning; thus

$\overline{\text{ببینی}} = \overline{\text{ببینی}}$ and $\overline{\text{ببینی}} = \overline{\text{ببینی}}$; $\overline{\text{بیر}} = \overline{\text{ور}}$

$\overline{\text{با}} = \overline{\text{وآ}}$; $\overline{\text{ببین}}$

$\overline{\text{بام}} = \overline{\text{ون}}$ (roof).

the glosses on such dialectical words as are not contained or implied in the above glossary.

I (f. 3^a, l. 1—f. 3^b, l. 5). *Why the Sabbath was changed.*

اگر سائل واژه که ابتدا در جمیع حساب از هی دنیکو گیتن
و شک فی که یهودان شنبه و سبت روز هفتم بو تو هرگاه که
در حساب از سبت دگبری جمعه هفتم بو اما مقرر و معینی^۱
که ابتداء خلقت از روز اول و واحد بو که واحد و اشین
جواب جه بو یعنی چون ابتداء خلقت از روز هی شنبه بو
جمعه شنبه بو که روز هفتم بر و روز خلقت آدم بر پس این
چون بو و جواب ان جه بو هیچ امکان دارد که همازن که
در دین ابرهیم بیش ازه که پیغمبر آسمه بیاسه از چهار ماه
حرام گاهی ماهی را بخلاف امر الله حلال هیزانیند و بدل هیکنیند
بماهی دیر و گاهی حرام هیزانیند و بدل هیکنیند بماهی دیر هیچ
امکان داره که براء رت یهود تغیییر کیند و رسول از بیش خدا
که الهی آوی ایت که ان عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا
اِلٰی یُحِلُّوْنَہٗ عَامًا وَّ یُحَرِّمُوْنَہٗ عَامًا لِّیُؤْطِیَواْ عِدَّةَ مَا حَرَّمَ اللَّهُ دَر
شنبه و جمعه روز هفتم همازن کیند یا نه و رسول ماه بحکم
خدا رت بکی که ثَلَاثَةَ سُرِّ وَّ وَاحِدُ فَرَسٍ و روز جمعه برای
اشراط ساعة بحکم خدا موقوف داشتی همازن که واتی در
حدیث که هیخواهان که کعبه را ازن که ابرهیم بنا بکی بهمان
قاعده بران اما قوم قریش جدید الاسلام [added in] و واتی قد استندار الزمان
علی قبیاته و یا خدا آوی که چون آفتاب قیامت کامه بین و

^۱ معین امت as variant in margin. In either case = معین امت (gloss).

آفتاب ساعت کامه بین موقوف داشتی تا آوقت از مغرب و راسه
 که یوم یأتی بعض آیات ربك الآیه و برای ا واتی که جمعه را در
 صورت مرآة جبریل بمن آوی و واتی که عید لک و لآمتک و مرآة
 بغیر از نمودار وجه آدم فی میزان که رسول واتی که جمعه روز
 خلقت آدم بو و عرش و کرسی و ظهور ایشان و قرینه آن که
 گفت ندعوه یوم القيمة یوم المنید از برای آنکه خلق السموات
 و الارض و ما بینهما فی ستّة ایام و برت یهود که کل یوم هو
 فی شان و خلقت آدم در روز جمعه که هفتم بو بو پس این
 جمعه مزید ببویزه شش روز تا کل یوم هو فی شان بو ازرا
 یوم المزید بو و ازرا بی که خلقت آدم که حاصل کونین و
 مسجون ملائکه و مظهر جمیع انبیا و ابو البشر بو که ادمه
 درین روز بو و لقاء الله درین روز و استعارة خدا که وجه
 الله و ید الله و اصابع الله که کرد از صاحب روز جمعه کرد
 که آدم بو براء اسید الایام بو و در صورت مرآة که نماینده وجه
 آدم بو بو و همین معنی دارة که کل عرشه علی الماء و سع
 کرسیه السموات و الارض و سدره المنتهی و کعبه و لوح محفوظ
 پس چون خور از طرف زمین حشر یراسه یعنی سیر آفتاب چون
 بحیثیتی و بمقامی برسه که آبزرگی ادمه از مغرب که بیت
 المقدس بو ظاهر بکره میزان بو که آفتاب از طرف وراهی بو
 چون اعتبار روز هفتم از کوهین معنی داشته بو و آفتاب فی
 یوم کان مقداره خمسین ألف سنه از کوه راسه،

II (f. 15^b, l. 10—16^a, l. 10) *Man the 'Preserved Tablet', and the object of Angels' worship. — His form, the best of forms, assumed by God.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بل هو قرآن مجیدٌ فی لوح محفوظٍ
 أَنَّهُ لَقُرْآنٌ کَرِیمٌ فِی کِتَابٍ مَّکْنُونٍ لَا یَمَسُّهُ إِلَّا یُحِیُّ جَبْرِیلُ از لوح
 محفوظ قرآن را خواندی و بر رسول هیایوی که ألوح محفوظ عبارتی
 از آدم که علم ادم الاسماء کلها که آدم دران معلم جبریل بی
 و آکه روایتی که قرآن از بیش خدا بیکبار باآسمان دنیی آهی
 کنایتی از آدم که مقام خو آسمان دنیی بی در شب معراج،
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، در مجموع قرآن در هفت موضع خدای
 تعالی ذکر کی وا رسول که من شیطان و اتنی که ساجدهء آدم
 بکر و خو درین هفت کرت انکار کی و واتنی ظاهر ازرا هفتی
 که خلقت وجه انسان و ام و رآیت رَبِّی فِی صُورَةِ أَمْرَدٍ فَطِطِ
 کتابت خدا هفت خطی و بر خط استوا هشتی و هریک
 چهار که^۱ خدایی بو که سه^۱ بو ازرا صلوة سه^۱ در روز
 جمعه بحکم تغلیب جون شیطان نی ساجده بر سه انبیا و
 اولیا و مومنان و ملائکه مطیع آن ساجود در وجود آتی —
 ازرا شیطان هوا که مرا خدا بساجده فرمود ایا کردم و فرزند
 آدم را بساجود فرمود ساجود کرد فَلَسَ الْجَنَّةُ، بِسْمِ اللَّهِ الرَّحْمَنِ
 الرَّحِيمِ، اِنْ قُلْنَا لِلْمَلٰٓئِكَةِ اُسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّاۤ اِبْلِیْسَ
 (sic) فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اٰجَمْعُوْنَ اِلَّاۤ اِبْلِیْسَ اِیْنِ اٰیَاتٍ دَلَالَتْ
 بران هیکره که سه ملائکه با حمله العرش ساجدهء آدم
 کیبند^۲ هرگاه که جبریل عند الباب امامت کیبو مَحْمَدَه^۳

۱) These symbols, which cannot be properly reproduced in type, evidently indicate numbers, according to some system of notation akin to the *siyāq* commonly used by Persian accountants. They abound throughout the MS., but not in all cases can I divine their value.

۲) Gloss. کرده بودند.

۳) Gloss. محمد را.

که علم از صاحب عرش هیاره و حامل وحی و قرآن قدیم که معجز است اوست بطریق اولی که همه ملایکه سجده کینند، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ، قَالَ عَمَّ اَمْنٰی جَبْرِیْلُ (sic) عِنْدَ بَابِ الْبَيْتِ مَرَّتَيْنِ الْحَدِیْثُ جَبْرِیْلُ بِنَاوِی وَ مُحَمَّدٌ بِعَرَاكِ بَنی وَ مُحَمَّدٌ از خو بگذشتی و بسدره المنتهی برسی و آدمه و فرزندان در آسمان اول بدی و خدایا در احسن صوره که صوره آدم بی که فی صوره اَمْرٍ قَطَطٍ مشاهده کی و سوال کی فِیْمَ یَخْتَصِمُ الْمَلٰٓئِ الْاَعْلٰی یا مُحَمَّدٌ قَالَ فِی الْمَسَاجِدِ وَ قَتٰی که خدا در احسن صوره بی و بعد ازان که جبریل باز ماند بنجاه صلوٰه بر محمد واجب کرد و به پنج آخر کرد و قرار گرفت جبریل پیامد در اَمِّ الْقُرٰی که موضع جبهه و راس آدم بی باستان و بعدد یا اَدَمَ اَنْیَتُهُمْ بِاَسْمَائِهِمْ سَاجِدَه کرد و محمد یا او بخالفت شیطان ساجده کی — جَاعَنِیْ جَبْرِیْلٌ ؕ وَ فِیْ کَفِّهِ مِرَآةٌ بَیْضَاۗةٌ قَالَ هَذِهِ الْجَمْعَةُ وَ بَعْدَ اَن سَاجَدَ بَکِی،

I now give a few of the visions recorded at the end of the book (ff. 406^a—411^b).

در ماه جمادی الآخر در جزیره بخواب دِیْسَنُ در باب تقاطع و میزان و واتی آنقش نقش و دائره و صور و احساس صورت بشر کین و توهم کین — در شب یکشنبه سنه اثنی و تسعین و سبعیه در عمارت توقاجی در خواب دیدن که وائند دستار دولت از سرم بگینند و رستمه دره موضع ان بحث هکند دانستن — بخواب دیدن من که آسمان باخط نور نوشته بی که اشهد ان لا اله الا الله و اشهد ان محمداً رسول الله —

بار دیگر رسوله در پای درخت نارنج دیدن و سلام کردن و بحث ستاره کین.

From the following note added in the margin, it would appear that the last vision was seen in A. H. 765, before the author received the gifts of interpretation to which he lays claim: —

و این مُبَشِّر را آن زمان دیدند که بعد از تعبیر رویا و تأویل منامات فتح شد در تاریخ سنه خمس و ستین و سیمایه من الهجرة النبویة صلعم.

To continue with the visions: —

. . بسیار جوانان و مردان و نوخط دین و گمان اصفهان بین و خانه دیم یا اشیا احساس کین و مقابل با اشیا زنان بر قاعده و ضابطه معینه — احساس کین که در وقت ظهور کینه چون تفسیر دادی و چون علم بمن یراسه — خویشتنه بحصار گرده کوه دین — دین که بر پشته دو کوله خانه بی و در او دبسته بین که مجد الدین جون واکى و جون در آن واژ بسته سید تاج الدین — اکو تختمش خان دین و خوشتن یا واتن که هئ دوت باخو از نسان از خنان پادشاه تما منه پوره ازه کو وادی آسه و میانه جی بو و تصور کین. مردم سرای مردم مسکین بند حوص بغایه بزرگ دین و گمان بین که سید تاج الدین و دره کونشته دین و جمعی درویشان و حکم کین که هریک دو جنگال بیش نخواند یا بعضی — . . . دین که میان کوجه و جنار که آواز بیرون باغچه هشو که دره کو عارتی بو هیخواستن که یقرآن بکران که ان عارت در دینی صد هزار سال بماند — اسه پسره بصفای عین و محض صفا دین و یکی از سه من بین و بی مولانا کمال الدین

استاد زانان هدین که منه خدا پیوری هدی و غالب ظن ان بی که از مادر سلام الله بی و خبر سلام الله بی و من تصور هکی که خو قربان هنکو کین هازن تصور قربان ابراهیم ان که ازه وقت و از کسی نکى — . . . بحث مولا محمود را شنائی و عالم دیر بغیر ازین عالم احساس کین و ادراک لذات عظیم کین بی جسم و جسمانی منامات دین که آیه و لا تحسبن الدین قتلوا خواندن و زانان و ترسان که اکسا بشنوند چگونه و واتن خنان که انتظار مردم خویشتن هکشنه و بس و جون بخنان بیرسند هیچ نکرانی و تعلق بان جهان ندارند — عشر اول ماه ذو الحجة در توخاجی بخواب دیدن یوسف دامغانی را که واتی هفتاد بار بخواب شنوین که صاحب قران فلان کسی — و دین در باب ساجده کردن خلیفه که ادم است و زانان که ساجده ذات خدا کین نه لایق هه کس بو ساجده خلیفه او و قائم مقام داشته بدلیل و لمن خاف مقام ربّه جنتان — . . . در روزه دین انسی رآیت کتاباً بخط الله تعالى علی ابن ابی طالب،

Opposite the last vision some former possessor has written in the margin: —

ابن چه اشارتست دریافتنی است نه گفتنی،

“What hint is this? It is a thing to be discovered, not discussed!”

. . نماز کین امیر تمور و خیا نماز گذاردن و خوین فرش پراء درویشان هندآتی، . . . در شب دوشنبه سیم ماه صفر در باکوبه در مسجد خواب دیدن ان گنید و رسنها که در آجما بسته بودند و بحث امیر تیمور و فرزندش و هفت اقلیم و

اکس که بر بلاء هفت اقلیم اشتان — . . . بسم الله الرحمن الرحيم در خواب دین در جزیره که آفتاب از مغرب وراقی بی و هزانی که علامت قیامتی و ایمان کسی سود نکامه داشتن و دره شب خوشتنه دین بعاجب وضع رو بطرف کین و شون و جمعی رو بانکس کین و دره کو نبو و کیا اکو حاضر بن و هیتن واتی که سید شمس الدین هیخوازه که واز آور بکوه و در حال که آفتاب از طرف مغرب وراقی بی من این بیت هیخواندی و امکان داره که کلمه زیر و بالا بی بو صبح قیامت دمید روز قیامت رسید کوس قیامت زند و صبح قیامت دمید این واقعه در شب یکشنبه بیست و چهارم جمادی الآخر سنه ست و تسعین و سبعمیه و زان که هیتنه خوین ایمان سود نکامه داشتن،

The last vision, with which the book concludes, is as follows: —

در ماه جمادی الاولی شب چهارشنبه در سرورج در خواب دین که شل مرد هیتنه بطلب من ارشوی تا منه بیره و بکشه و هواتی که ممکن نبو که کس طلب کسی کوه اکس بزانه که خوبراء جه هطلبند یعنی خونزانه که خوبچه کار هطلبان و چهار صد هزار فی از من هطلبی و دین که آخر منه بی و بکشتی اما من خوشتنه چنیده هدین صبح صبح، بخوار دین که مصحف واکین حم وراقی دره خوارو سوال کین بهزانی که ان حم واتی سواد اعظم قال عم ان للقرآن ظهرا و بطنا و لبطنه بطنا الی سبعة ابطن،

SUFÍISM.

No. XXVIII.

Gg. 5. 17.

عوارف المعارف با شرح فارسی و غیره

A manuscript of ff. 149 (ff. 1^a, 72^b, 73^a, 147—149 blank); 29.5 × 21.0 c.; 25 l.; containing four separate treatises, mystical and theological, of which the last three are entirely in Arabic, while the first, the '*Awárif*', is commented partly in Persian. This manuscript formerly belonged to Erpenius, and is briefly described at the top of the second page of the *Catalogus*.

I (ff. 1^b—72^a). The '*Awárifu'l-Ma'árif*', a well-known and highly-esteemed treatise on Šufí doctrine, in 63 chapters, by Sheykh Shihábu'd-Dín Abú Ḥaṣṣ 'Omar b. Muḥammad b. 'Abdi'llah el-Bekrí es-Suhravardí, explained and commented, partly in Arabic, partly in Persian, by Juneyd b. Faḍli'lláh b. 'Abdi'r-Raḥmán b. 'Alí b. Bazghash (? Barghash) b. 'Abdi'lláh, entitled *Šadr*. The author of the '*Awárif*' was born in Rajab, A. H. 539 (= January, A. D. 1145) and died on Muḥarram 1st, A. H. 632 (Sept., A. D. 1234). See Slane's *Ibn Khallikán*, vol. II, pp. 382—4. Sa'dí of Shíráz was acquainted with him, as appears from a passage in the *Bústán* (ed. Graf, p. 150, and note on l. 117). The '*Awárif*' was largely used by Jámí in the compilation of his *Nafahátu'l-Uns*. It was printed in Buláq, in the margins of el-Ghazzálí's *Iḥyá'u'l-'Ulúm* (4 vols.), in Muḥarram, A. H. 1306 (= Sept., A. D. 1888). Hájí Khalfa (vol. IV, p. 275, N^o. 8401) gives some account of the work, and mentions (p. 276, l. 9) a Persian translation of it by Ṣaḥíru'd-Dín 'Abdu'r-Raḥmán b. 'Alí esh-Shírází, the grandfather of our author. This translation is also mentioned by Jámí in his *Nafahátu'l-Uns* (ed. Nassau Lees, p. 548), wherein he gives a short biography of the aforesaid Ṣaḥíru'd-Dín 'Abdu'r-Raḥmán, whose death he places in Ramaḍán, A. H. 716 (= Nov.—Dec. A. D. 1316).

The present Commentary is preceded by a preface of 4 pages (ff. 1^b—3^b), beginning: —

الحمد لله الذى اثار قلوب المشتاقين اليه بمصابيح ذكره
حمد بن حمد و سپاس بن قیاس منعمی را که بلوایح علم و
قدرت قلوب اولیاء خود را منشرح و منفسح گردانید الخ

After the doxology, the author, Junejd b. Faḍli'llāh, states that from his youth he took pleasure in the society of Ṣūfīs and dervishes, and was privileged to converse with many eminent Sheykhs, from whom he received instruction in the mystic doctrine. Amongst all the works written on this doctrine, none seemed to him equal in merit to the *'Awārifu'l-Ma'ārif*, nor did any commentary on this appear to him so good as the translation made by his grandfather, the Zāhīru'd-Dīn "Abū'n-Najāshī" 'Abdu'r-Raḥmān above mentioned. After explaining how his grandfather obtained the *kunya* of *Abu'n-Najāshī* (see Jāmi's *Nafaḥāt*, *loc. cit.*), the author states that he conceived the desire of "attaching himself to his saddle-bow", so that, even though unable to realize in himself the proverb "he who assimilates himself to a people becomes as one of them", he might at least, like the dog of the Seven Sleepers, obtain a blessing from the relation. With many humble apologies for undertaking a task so far in excess of his powers as the elucidation of Suhrawardī's great work, he dedicates his essay (which he prays the reader not to regard as a "book" — *أَنزَا از قَبِيلِ تصانیفِ نَشْمَرَنْد*) to Shāh Shujā' *Abu'l-Fawāris*.

It is not clear to what extent Junejd b. Faḍli'llāh makes use here of his grandfather's translation and commentary. A copy of this last is described by Pertsch (*Berlin Catalogue*, p. 89; *cf.* pp. 290—291). The whole *'Awārif* is not translated or commentated; indeed the whole text is not given, the explanations (which are partly in Arabic, partly in Persian) being confined to

the elucidation of difficult words and passages. The Arabic element in the commentary is greatly in excess of the Persian. Transcribed, as appears from the colophon on f. 72^a, by Muḥammad el-Bukhárí in Jumáda II, A. H. 1000 (= March-April, A. D. 1592).

II (ff. 73^b—94^a). An Arabic treatise on the number of traditions in Bukhárí's *Ṣaḥíḥ* referring to each subject. Begins: —

هذا عدد احاديث للجامع على ما اخرجه الشيخ الامام العلامة
لحافظ شهاب الدين احمد بن علي بن حجر الشافعي آلخ

III (ff. 94^b—145^a). Another Arabic work entitled: —

كتاب القصد من كلام سيّدنا الشيخ العالم العارف القطب
سيدي ابو الحسن الشاذلي آلخ

In the colophon (f. 145^a) it is called *Kitābu'l-Qaṣd ila'llāhi ta'āla*. Transcribed by Ibrāhīm b. 'Omar b. Muḥammad b. 'Alí b. 'Alá'u'd-Dín.

IV (ff. 145^b—146^b). Another short treatise, apparently by the same author.

Nº. XXIX.

Ll. 6. 2.

شرح جام جهان نما

A mystical work on the degrees of existence and self-consciousness called **Jám-i-jahán-numá** ("the World-shewing Cup"), with interspersed commentary, both in Persian. See Rieu, p. 866^a, Nº. V. The author's and commentator's names do not appear.

Ff. 56 (ff. 1^a, 51^a—56^b blank); 21.4 × 13.6 c.; 11 l. Written in clear legible *ta'líq*. The letter م (for متن, "text") in red is prefixed to each clause of the text, and the letter ش (for شرح, "commentary") to its elucidation, besides which the text is generally, but not constantly, overlined with red. No colophon or date.

Begins: —

حمد بی حد و شکر بی عد سزای ذاتی را که وحدتش منشا
احدیة و واحدیة شد آخ

Ends: —

م بر همین اختصار کنم که وقت عزیز است و کار مهمتر ازین
ش که ترك قبیل و استغرائی در حق است و صفات حق ذاته
صفات صفاته افعاله م در پیش است تم تم تم

The book is badly described on the title-page (f. 1^a) as "*Lib. MS. Idiomati Persic*". Its proper title, شرح جام, is also inscribed in the upper corner of this page, and another note in the same place states that it was presented to the Library by William Moore of Caius College.

No. XXX.

Add. 422.

رساله شیخ عبد اللطیف، رساله کیمیای سعادت
للشیخ عبد القادر گیلانی

Ff. 34 (ff. 1^a, and 20^b—21^b, blank; f. 34, blank, missing, except a fragment, containing a description of the MS. in Persian, which has been pasted on to one of the supplementary leaves supplied by the binder); 25.4 × 14.9 c.

Contents: —

I (ff. 1^b—20^a). A Šúfī treatise in Persian by **Sheykh 'Abdu'l-Laṭīf** (see f. 20^a), transcribed by *Valad 'Alī Muḥammad-i-Qureyshī*, who completed it on Thursday, 27th of Jumádá II, in the 38th year of the reign [of Awrangzīb? = A. H. 1105—6]. Written in a bold *ta'liq* within margins of gold and colours, seven lines to the page, headings in red. Begins: —

الشريعة أقوال النبي صلى الله عليه وآله وسلم مع الخلق و
الطريقة أفعال النبي مع النفس و الحقيقة أحوال <ال> النبي
مع الله تعالى في مع الله وقت أين سرّاست آخ

The author may perhaps be identified with *Mullá* 'Abdu'l-Latif b. 'Abdi' lláhi'l-'Abbási. See Rieu, p. 589, &ct. In the descriptive note referred to in the first paragraph he is simply called *شيخ عبد اللطيف*.

II (ff. 22^a—29^a). A treatise in Arabic, by *Sheykh* 'Abdu'l-Qádir of Gílán, entitled *Kímiyá'u's-Sa-ádat* ("the Alchemy of Happiness"), beginning: —

اللهم صلِّ و سلم و بارك و كرِّم على سيِّدنا و مولانا محمد آخ

III (ff. 29^a—33^a). A prayer to be used on completing the reading of the *Qur'án*, beginning: —

الاسلام و الايمان و من علينا بالاتباع آخ

The last two sections are written in a good *naskh*, fully pointed, within borders of gold and colours, and are without colophons.

ZOROASTRIANISM.

No. XXXI.

Add. 328.

بیان نویسنده کتاب دین کرد بر انجام کتاب آن

Account of the transmission and preservation of the Pahlaví text of the *Dinkard*, in Pahlaví, Pársí (i. e. Pahlaví transliterated in Arabic characters), and Persian, as given in the colophon of Máh-vindád, son of Naremahán, son of Váhrám, son of Mitró-ápán آن (ماونداد ابن آن (رومان او بهرام مهریان), dated the day of Dên of the month Tír, A. Y. 369 (= 2nd July, A. D. 1020), and in the colophon of Shahriyár, son of Ardashír, son of

Írij, son of Rustam, son of Írij, son of Qubád, son of Írán-sháh (شهریار اردشیر ابن ایرج ابن رستم ابن ایرج ابرج ابن ابرانشاه), dated the day Auharmazd of the month Spendarmad, A. Y. 865 (= 3rd October, A. D. 1516). See Max Müller's *Sacred Books of the East*, Vol. XXXVII, E. W. West's *Pahlavi Texts*, Part IV, pp. XXXIII—XXXVI.

Ff. 10 (ff. 1^a, 10^b blank); 32.3 × 22.7 c.; 26 l. Ff. 1^b—6^a contain the first colophon (of Máh-vindád), ff. 6^b—9^a the second colophon (of Shahriyár). The Pahlaví text is written in black, with interlinear transliteration in Arabic characters written in red, on the *versos* of the leaves; the Persian translation stands opposite it on the *rectos*.

A pencil-note written in English on f. 1^a runs as follows: — “دینی کد. The conclusion of the *Deen Kurd* extracted from an old MS. belonging to Khoorshidjee Naosherwanjee of Surat. The transcript and translation are by him.” There are other pencil-notes in English, by the same hand, on ff. 2^a, 3^a and 7^a; and a few Pahlaví annotations in the margin.

The transliteration represents the traditional (often erroneous) pronunciation of the Parsees of India. This manuscript, with the following (which is now bound up with it) was acquired by the library on April 10th, A. D. 1865.

No. XXXII.

Add. 329

(now bound up with Add. 328).

شبهه از قاعده ناکو زبان پهلوی

A brief outline of Pahlaví grammar in Persian, the Pahlaví words being transliterated in the Arabic character according to the traditional (and often erroneous) pronunciation of the Parsees of India. This manuscript was received by the Library with the last on April 10th, 1865, and was probably written by the same Khurshídjí Nushírvánjí of Surat.

Ff. 4 (f. 4 blank); 25.0 × 19.5 c. 9—11 l.

Begins, on f. 1^a, with a table of the Pahlaví letters and some of their combinations and ligatures, headed

مقدمه، آموزش از ترکیب حروف تہجی بقانون لغت پهلوی

The further contents are as follows: —

F. 1^b. Sketch of Pahlaví grammar, entitled از شمع آموزش. Separate pronouns; demonstratives; reflexives.

F. 2^a. } Reflexive pronouns, contd. Conjugation of the

F. 3^a. } Pahlaví verb جَمَرُونْتَن or جَمَرُونْتَن (properly *yemalehîntanō*) “to speak, say”.

Concludes (ff. 3^a—3^b) with two sentences from the *Bundahish*, transliterated in the Arabic character, and followed by a Persian translation. The first of these (the opening of that work) is as follows: —

من زند آکاسه فرست مدم بندھشن انھوما بتیاره کنا کمینو
آھومد،

از دفتر پهلوی خبر میدهد که نخست در آغاز آفرینش خدا راست
زبان اھوین پس رسید،

HINDŪISM.

No. XXXIII.

Oo. 6. 54.

راماین

A Persian prose translation of the *Rámáyana* of Válmíki. The authorship is uncertain, but it has been conjectured that this may be the version made for Akbar by Mullá ‘Abdu’l-Qádir Badá’úní. See Rieu, pp. 55—56.

Begins: —

بیر ضمایر ارباب بصایر مخفی نماید که این کتابیست در میان
اهل هند مشهور که آنرا راماین میخوانند و این عبارتست
از سرگذشت احوال رامچند از زمان ولادت تا وقت وفات الخ

Ff. 346 (ff. 1^a and 346^b blank; ff. 185 and 186 transposed; ff. 191 and 192 transposed; ff. 305—313 wrongly arranged as follows: — 304, 312, 306—311, 305, 313); 20.5 × 13.0 c.; 20 l. Written in a fairly good Indian *ta'liq*. Not dated, but probably 17th or 18th century.

N^o. XXXIV. Add. 752.

پورانارته پرکاش

The *Puránārtha-Prakāṣa*, an exposition of the system of chronology and cosmogony of the Hindús, of their Shástras, and the genealogy of the Hindú Kings, translated from the Sanskrit of the Pandit Rádhákánta Tarka into Persian by Zúravar Singh at the command of Warren Hastings. See Rieu, pp. 63—64.

Begins as usual: —

پرمیشوری را از صدق اعتقاد پرنام میکنم که بصورت برهما و

بشن و شیو نمودار شده الخ

Ff. 72 (ff. 1^a—9^a, and 70^a—72^b blank); 23.7 × 13.9 c. 11 l. to the page. Written in a fair Indian *ta'liq* hand; headings and overlines in red. Transcribed in Bengal in the year A. H. 1193 (= A. D. 1779). Copyist not named.

N^o. XXXV. Add. 778.

شارق المعرفة. منتخب جوگ باشست.

Ff. 168 (ff. 1^a and 167^b—168^b blank); 22.2 × 14.2 c.; 15 l.; written in clear *ta'liq*.

The volume contains two works on Hindoo theosophy, to wit: —

I (ff. 1^b—37^b). An exposition of the Vedānta philosophy, in twelve sections (معه, “rays”), entitled *Shāriḥu'l-Ma'rifat* (شأق المعرفة), by Sheykh Abu'l-Feyḍ, called Feyḍí and Feyyāḍí (see Rieu, p. 450), the brother of the celebrated Abú'l-Faḍl. Begins abruptly, after the “*Bismi'llāh*”, as follows: —

چون این طالب عرفان حق را بحسب ارادتی كه مركزوز فی الصمیر دارد به نکات ارجمند محققان هر ملت از روی صلح كل مد نظر بر معرفت نظام جز و كل مشغله كل بود كه علم الیقین تسكین پذیر شود فی الجملة بیان كلام راحت انجام حق آساز حقیقت شناس معرفه مقباس وحدت تماس محرم اسرار خاص سوامی بیاس كه تعریفش از هرچه نویسند خارج و برونست آلتخ

The contents of the twelve sections composing the work are thus stated on f. 2^b: —

معه اول در وصف بزرگی كرشن دیو و استعمال عمل جوك
معه دوم همه نورهای عالم پیش آن منور كه محیط نور است
مانند ظلمت دارند معه سیوم در بیان ماهیت قالب انسانی
معه چهارم در بیان آنكه مرید سالك سلوك جوك چگونه شود
معه پنجم در بیان معرفت ذات و تبیان ماهیت صفاتش
معه ششم در بیان معرفت ذات معه هفتم در بیان وصف ذات
پاك و استعمال جوك معه هشتم در بیان کیفیت ترکیب بشری
كه آنرا بعالم صغیر موسوم ساخته اند معه نهم در بیان آنكه
طالب چون بشغل نگاهداشت دم مشغول گردد تواند بر
ماهیت باطن اطلاع یافت معه دهم در گذشتن از خواهشهای
نشاء تعلق و فعل نتیجه آن تا تجرید کمال حاصل آید
معه یازدهم در بیان آنكه آنچه فانی میشود فعل است و از آنكه

تن خود محض فعل بود و از فعل پیدا آمده و جان که
فاعلسست لا یزال و باقی لمعه دوازدهم در بیان آنکه عابد معبود
حقیقی البته بکمال برسد و هرگز ناقص نمی ماند.

Ends, on f. 37^b, as follows: —

صورت اختتام یافت و زیور اتمام پوشید رساله شارح المعرقة من
تصنیف فیضی فیاضی قدس سره العزیز بتاریخ بیست دو
جمادی الثانی سنه ۱۰۶۶ جلوس والا.

II (ff. 38^a—167^a). An exposition of the Yogī theosophy (Yoga Vāsishṭha) called جوك باشست, apparently very similar to Add. 5637 of the British Museum collection (Rieu, p. 61), and beginning: —

سپاس و ستایش و تمام نیایش نثار حضرتی است که ذرات
اکوان فروغ یافته آفتاب حقیقت اوست و صور عیان رو نهفته
نقاب عزت او جل شانہ و عز برهانه . . .

That this work, though its opening words closely resemble those of the British Museum manuscript above referred to, is not identical with it, appears probable from the statement in the preface that it was written in the year A. H. 1066 (A. D. 1655—6) for Shāh Jahān's son Dārā-Shikūh, who had expressed himself as dissatisfied with the existing Persian treatises on the Yoga philosophy. The treatise is divided into six chapters, or Prakaranas (پرکرن), identical with those enumerated by Rieu (p. 61^a) in the description of Add. 5644.

Ends with the words: —

تمام شد این کتاب جوك باشست.

Both treatises being written in the same handwriting, it is probable that the date given in the colophon which concludes the first, *viz.* the 42nd year of the reign [of Awrangzīb] (= A. D. 1698—9) indicates the time when both were transcribed.

No. XXXVI. Add. 1095.

ترجمهء بیرات پرب از کتاب مهابهارت

A Persian translation of the **Virāṭa-Parva**, or fourth Parva, of the **Mahābhārata**.

Ff. 98 (ff. 97^b—98^b blank); 24.3 × 14.5 c.; 15 l.; headings of sections (ادها, of which there are 50) in red; written in a clear legible Indian *ta'liq*.

The first three lines on f. 1^a contain the concluding words of the third or *Vana-Parva* (بن پرب, also named (ارن پرب), which must have originally preceded this directly. Then, after a space of three blank lines, begins the text of the *Virāṭa-Parva* as follows: —

فن چهارم از کتاب مهابهارت که مسمی است به بیرات پرب
جنمیجه گفت که بزرگان که از ترس جرجودهن در بلده
بیرات گوشه گزیدند آخ

This translation seems to be identical with that contained in the British Museum MS. marked Add. 16, 873. See Rieu, p. 58^b.

Nos. XXXVII—XXXVIII.

Add. 1096, Add. 1097.

ترجمهء کتاب مهابهارت

Two volumes, containing respectively ff. 200 (f. 200, blank, missing) and ff. 92; 27.2 × 16.2 c.; 15 l. Written in fairly legible Indian *ta'liq*.

The first volume (Add. 1096) appears to contain the 12th Parva of a Persian translation of the **Mahābhārata**, for it is inscribed in the corner of f. 1^a که پرب دوازدهم, and ends on f. 199^b: —

تمام شد فن دوازدهم ۱۲ که آنرا سانت پرب گویند، کاتب
الحروف تداجارام،

It begins: —

سری کشن آینه

راویان اخبار هندوستان چنین آورده اند که چون بدروسنجی و
غیره بفرموده دهرتراشت و راجه جدشهر از کار کشتهای معرکه
فارغ گشتند آخ

The second volume (Add. 1097) contains the 15th,
16th, 17th and 18th Parvas of the same work, and is
inscribed in the corner of f. 1^a از جز اول پرب پانزدهم ۱۵ از
کتاب مهابهارت که آنرا و سرم پرب گویند معه جز

It begins: —

سری رام چند آینه

راویان اخبار هندوستان چنین روایت کرده اند که چون
بیشم باین شاکر بیاس قصه اسمیدجکرا تمام راجه جنیمه
فرزند راده ارجن آخ

This Parva ends on f. 55^b with the words: —

از زمان هلاک جرجودهن تا هنگام وفات او هزده سال شده بود
تمام شد پرب پانزدهم،

F. 56 is blank. The 16th Parva begins at the top of
f. 57^a, and ends on f. 77^a, where it is styled پرب موسل.

Ff. 77^b—79^b are also blank. The 17th Parva (called
مهابهرستهان) begins at the top of f. 80^a, and ends at the
foot of f. 85^b.

F. 86 is also blank. The 18th Parva (called کوك کاروهن)
begins at the top of f. 87^a, and ends (abruptly, as it
seems) on f. 92^a. There is no colophon, but the copyist
would seem to be the same Tuljá-Rám whose name
occurs in the colophon of the other volume.

GENERAL HISTORY.

No. XXXIX.

Oo. 6. 10.

ترجمہء تاریخ طبری للبلدعی

The abridged translation into Persian of Ṭabarī's great history, made by Abū 'Alī Muḥammad b. Muḥammad el-Bal'amī for Maṣṣūr b. Nūḥ the Sámánid prince. See Zotenberg's French translation of the work; Rieu, pp. 68—71; and Ethé, col. 1—9.

The Arabic original of Ṭabarī is carried down to A. H. 302 (reign of el-Muqtadir). In Bal'amī's translation (cf. Rieu, p. 69^b) the full narrative generally comes to a close with the death of el-Mu'taṣim (A. H. 227), the particulars concerning his successors being limited to names and dates. This is the case in this manuscript; but the meagre list of el-Mu'taṣim's successors is carried a century and a half beyond Bal'amī's death (A. H. 386), *viz.* to the death of el-Mustazhir and the accession of el-Mustarshid (A. H. 512 = A. D. 1118). Compare Add. 16, 814 and Add. 26, 174 of the British Museum (Rieu, p. 71), and Nos. 9 and 10 of the Bodleian (Ethé, col. 5—6).

Ff. α—σ and 816 (ff. α, σ^b, 1^a and 816^b blank; ff. 8—12 misplaced so that they stand 8, 10, 11, 9, 12; lacunæ on ff. 205^b and 292^a); 28.8 × 15.7 c.; 19 l. Written between margins ruled in gold to colours in several different *ta'liq* hands, all of about the same date, and all fairly legible; headings and overlinings in red. There is no division into volumes, but, besides f. 1^b (beginning of the text), ff. 417^b and 459^b have illuminated headings. The Arabic paging is one wrong from f. 765 (numbered 766) to the end. Dated in colophon (f. 816^a) the 18th of Rabī' II, A. H. 1052 (= July 16th, A. D. 1642). Name of copyist not given.

Ff. α — σ (which form an addition to the original MS.) contain a complete table of contents and index (ff. β — λ), and (μ — σ^a) a short account of the different dynasties (names of rulers, genealogies, duration of reigns, &ct.). This last includes, besides the earlier dynasties noticed in this history, and the Omayyad and 'Abbásid Caliphs, the Khwárazmís (8); the grand-masters of the Alamút assassins down to the 8th, Ruknu'd-Dín Khúrsháh; the Ghaznavids (10); the Seljúqs (15); the Sámánids (9); and the Búyids (15).

The text begins on f. 1^b with the Persian preface: —
 سپاس و آفرینش مر خدای کامران و کامکار و آفریننده زمین
 و آسمان که کس اورا نه همتا و نه انباز و نه دستور و نه
 یار و نه زن و نه فرزند آلتخ

The history proper, opening with accounts of the Creation, &ct., begins at the bottom of the same page as follows: —

اهل تحریر بدانکه ایدون گویند چون ارسطاطالیس و افلاطون و آن
 اوستادان که بودند از خداوندان علم نجوم آلتخ

The text appears not to be very correct, especially in the matter of names. Mistakes occur even in those of the author (Ṭabarí) and the translator (Bal'amí).

At the end of the MS., before the colophon, the writer who has supplied the brief notices of the later Caliphs who lived after Bal'amí's time lays on his successors the duty of further supplementing his work (*cf.* Rieu, p. 71^a, last paragraph) in these words: —

تمام شد کتاب، تاریخ خلفاء زمان خویش گفتیم و هرآنکس
 که از نسل زمانه ما باشد پس این تاریخ خلفاء و سلاطین
 خود می نویسد آلتخ

No. XL.

Dd. 10. 13.

تاریخ گزیده

The **Tárikh-í-Guzída**, or "Select History," composed by Ḥamdu'lláh b. Abí Bakr b. Aḥmad b. Naṣr Mustawfí-i-Qazvíní in the year A. H. 730 (A. D. 1329—30). See Rieu, pp. 80^b—82; Ethé, col. 19—20, especially his description of N^o. 26, where the name of the author is given as in this MS. (f. 3^a, ll. 9—10): —

محمد بن احمد بن ابی بكر بن احمد بن نصر مستوفی قزوینی

Ff. 362 (ff. 1^a—2^a, 342^b—343^a blank); 24. 1 × 17.0 c.; 18 l. Written, not very accurately, in a fair *ta'liq*. Names and headings of sections in red. It is stated in the colophon on f. 362^b that the MS. was transcribed for Írán-sháh by Ruknu'd-Dín b. Muḥammad Shamsu'd-Dín Lárí, and completed in the month of Rajab, A. H. 964 (= May, A. D. 1557).

No. XLI.

Dd. 3. 23.

تاریخ گزیده

Another copy of the same.

Ff. 291 (ff. 1^a & 291^b blank, save for a note on the former, stating that the MS. was bought in Fath-púr by one Núr Muḥammad on Monday, Shawwál 5th, A. H. 990 = Nov. 2nd, A. D. 1582); 24. 6 × 16. 8 c.; 19 l.

The author's name is given (on f. 2^a, l. 12) as —

محمد الله بن ابی بكر بن احمد بن نصر مستوفی قزوینی

The transcription of the MS., according to the colophon on f. 291^a, was completed on Monday, Šafar 22nd, A. H. 990 (= March 18, A. D. 1582) by Ibráhím b. Sheykh Maḥmúd الصغانی (?), after 36 days' continuous labour. The text is well written in a legible *nasta'liq*,

between borders of gold and blue. Headings of chapters and sections in red.

Nº. XLII.

Add. 1088.

مجمع الانساب

The **Majma'u'l-Ansáb**, an abridgement of general history from the earliest times down to the death of Sultán Abú Sa'íd b. Muḥammad b. Arghún b. Abáqá b. Húlágú, A. H. 736. See Rieu, pp. 83—4. Only the first half of the work (down to the reign of Qobádh-i-Peroz the Sásánian) is contained in this manuscript, which breaks off abruptly in the middle of the account of Mazdak's heresy.

Ff. 94 (pp. 1—6^a and 75—94 blank), 20.0 × 12.0 c.; 25 l. Written in a clear *nasta'liq*; headings in red.

Begins: —

الحمد لله الذي جعل الحمد مفتاحاً لذكره و سيفاً للمزيد من فضله و دليلاً على الاية و سبيلاً على نعمائه،

The author's name occurs at the bottom of f. 7^a, and again more fully on f. 12^a, where it stands as Muḥammad b. 'Alí b. Sheykh Muḥammad b. el-Ḥasan b. Abí Bekr. The title of the work occurs on f. 14^b.

Presented to the Library by Dr. William Wright.

Nº. XLIII.

Add. 407.

تاريخ محمود شاه بادشاه گجرات (جنرو اول)

A general history of the world, from its creation to the extermination of the Assassins of Persia by Húlágú Khán, and the execution of their last Grand Master, Ruknu'd-Dín Khúr-Sháh b. 'Alá'u'd-Dín in A. H. 655 (= A. D. 1257).

Ff. 290 (ff. 1^a, 290^b, blank; ff. 204 and 205 trans-

posed); 31.0 × 21.2 c.; 19 l. Written in a plain, legible *ta'liq* hand; headings in red. Transcribed by Sheykh Núr Muḥammad in Ramaḍán, A. H. 1230 (= Aug—Sept., A. D. 1815).

The history begins abruptly with the first *Maqála*, and is entirely destitute of any sort of introduction or conclusion. No mention is made of the author's name, nor have I chanced upon any passage throwing light on his circumstances. The title does not occur in the body of the work or in the colophon, but is inscribed in red ink (as above) on f. 1^a, apparently by the same hand which wrote the whole manuscript. In general arrangement it somewhat resembles the *Ṣafwatul-Akḥbár* (See Ethé's *Catalogue*, col. 25—26), save that it lacks the preface, conclusion, and last 2 sections of the Part which deals with the Muhammadan dynasties which arose on the ruins of the Caliphate (Moghuls and Muẓaffarids), and that the Parts (*Qism*) are differently numbered; and the fact that that work is dedicated to Maḥmúd Sháh II Bahmaní (reigned A. H. 887—924) might incline one to suppose that in the title inscribed on f. 1^a of this manuscript this Maḥmúd Sháh has been confounded with his contemporary Maḥmúd Sháh I Bayqara of Gujarát.

Begins abruptly: —

مقاله اول در ذكر انبيا و رسل و پادشاهانی كه پيش از اسلام
بودند و آن مشتمل است بر دو فرقه فرقه اولی در ذكر انبيا و
رسل فرقه دوم در ذكر پادشاهانی كه پيش از اسلام بودند،
فرقه اولی در ذكر انبيا و رسل و ما درین كتاب بعضی انبيا
و رسل را ذكر كنیم اقتداء بقوله تعالى و لقد ارسلنا رسلًا من
قبلك الخ

Contents: —

Maqála I. History of ancient Prophets and Pre-Islámic Kings, in 2 sections (*Firqa*).

Firqa 1 (ff. 1^b—34^b). History of the older Prophets, from Adam to Christ, concluding with an account of the Seven Sleepers and of Khálid b. Sinán.

Firqa 2 (ff. 35^a—70^a). History of Pre-Islámic Kings in 5 divisions (*Ṭabaqa*), of which four treat of the Kings of Persia, and one of the Kings of Yemen.

Ṭabaqa 1. Píshdádian Kings (f. 35^a).

Ṭabaqa 2. Kiyánian Kings (f. 38^a).

Ṭabaqa 3. Ashkánian, or Parthian, Kings (f. 45^a).

Ṭabaqa 4. Sásánian Kings (f. 46^a).

Ṭabaqa 5. Kings of Yemen (f. 62^b).

[*Maqála II*, apparently, but heading omitted]. History of the Prophet Muḥammad and his successors, in 4 chapters (*Báb*).

Báb 1 (ff. 70^a—133^a). History of the Prophet Muḥammad.

Báb 2 (ff. 133^a—165^b). History of the four Orthodox Caliphs.

Báb 3 (ff. 166^a—195^b). History of the Omayyad Caliphs.

Báb 4 (ff. 196^a—229^b). History of the ‘Abbásid Caliphs.

Qism III. History of the dynasties which succeeded the Caliphate in Asia Minor, Persia, etc., and in India, in 2 *Maqálas*.

Maqála I (ff. 230^a—290^a). Post-Islámic dynasties of Asia Minor, Syria, Egypt, Persia, etc., in 9 divisions (*Ṭabaqa*).

Ṭabaqa 1. Šaffárids (f. 230^a).

Ṭabaqa 2. Sámánids (f. 231^b).

Ṭabaqa 3. Deylamites, or Búyids (f. 237^a).

Ṭabaqa 4. Ghaznavids (240^b).

Ṭabaqa 5. Seljúqs (f. 245^b).

[*Ṭabaqa 6*]. Khwárazm-Sháhs (f. 260^a).

[*Ṭabaqa 7*]. Atábeks, in 2 *firqas*: —

Firqa 1 (f. 266^b). Atábeks of ‘Iráq and Ázarbaiján.

Firqa 2 (f. 266^b). Atábeks of Syria, Diyár Bekr, and Fárs.

[*Ṭabaqa 8*]. Kurdish Sultans of Egypt and Syria (f. 274^b).

[*Tabaqa* 9]. Fátimids, Isma'ílís, and Assassins, in 2 *firqas*: —

Firqa 1. Isma'ílís of Egypt, Syria, and the Occident (f. 285^b).

Firqa 2. Isma'ílís of the East, or Assassins of Persia (f. 287^b).

Here the manuscript ends, the second *Maqála*, dealing with the Muhammadan dynasties of India, not being included in this volume.

Nº. XLIV.

Gg. 4. 22.

روضة الصفا (١، ٢، ٣)

Mírkhwánd's great universal history, the *Rawḍa-tu'ṣ-ṣafá*, first, second, and third volumes, including the period between the creation of the world and the end of the 'Abbásid dynasty. See Rieu, Vol. I, p. 87 *et seq.*, and Ethé, col. 26 *et seq.* A translation into English of the whole of Vol. I, made by the late Mr. E. Rehatsek of Bombay, and edited by Mr. Arbuthnot, has been published (1891—2) under the patronage of the Royal Asiatic Society. At the time of his death, Mr. Rehatsek had completed the translation of vol. II (containing the lives of Muḥammad and his four immediate successors), which volume also it is intended to publish.

This manuscript was written by Ḥasan b. 'Alá'u'd-Dín Muḥammad en-Naqíb el-Ḥasaní of Tabríz.

(حسن ابن علا الدين محمد النقيب الحسنى التبريزى)

and was finished on the 11th of Rabí' II, A. H. 980 (Aug. 21st, A. D. 1572). It contains ff. 517 (ff. 1^a—1^b, blank; f. 2^b, containing the title and beginning of the work, finely illuminated in gold and colours; f. 3 missing; ff. 177^b—181^a, 396^b—399^a, and 517^b blank) of 35.5 × 24.25 c.; and 30 l. The margins are 8 c. in width, and are separated from the text, which is written in a small neat *naskh*, by lines ruled in gold, green, and blue.

The first volume begins on f. 2^b. It contains 7 lines of the preface written on a ground of gold, beginning as usual: —

زیب فهرست نسخهء مفاخر انبیای عالی مکان

and ending: —

و تواریخ اوایل بی تذکرهء اسماء حسناء او انتظام نپذیرد تقلّب

Here follows a hiatus, equivalent to 33 lines of the Tihrán lithographed edition, caused by the loss or abstraction of f. 3, of which the *recto*, at all events, must have been illuminated, as the title, written above and below the text, is incomplete on f. 1^b. The portion of the title on f. 2^b runs as follows: —

هذا جلد الاول من كتاب روضة الاحباب من تصانیف مولی . .

This title, "*Rawḍatu'l-Aḥbāb*", is repeated at the beginnings of vols. II and III. Concerning it a former possessor has written in Turkish on f. 1^a: —

بو کتاب جامع و لطیف و مستطاب تواریخدن روضة الصّفا
که میر خوند نامیله ملقبدر کاتب غلط ایدب روضة الاحباب
یازمشدر.

"This encyclopædic, delightful, and excellent book is the historical work called *Rawḍatu's-ṣafā* composed by him styled Mirkhwānd. The scribe has committed an error in writing *Rawḍatu'l-Aḥbāb*." A few other notes in Turkish and Arabic are written on f. 1^a, and the following in Latin: —

"A.a. 15

Historia persica خاوند شاه ؤح To. 1. 2:3.

Chuondshah

persicè."

The *first volume* ends on f. 177^a with a eulogy of Mīr 'Alī Shīr, and a recapitulation of the causes which led

the author to compose the work, not found in the Tihrán edition. There is no date in the colophon.

The *second volume* begins on f. 181^b, and ends on f. 396^a with a thanks-giving for its completion, lacking in the Tihrán edition. The colophon is dated Shawwál 15th, A. H. 978.

The *third volume* begins on f. 399^b, and ends on f. 517^a with a eulogy on Amír 'Alí Shír wanting in the Tihrán edition.

No. XLV.

Gg. 4. 23.

روضة الصفّا (٤، ٥)

Mirkhwánd's *Rawḍatu's-ṣafá*, fourth and fifth volumes, including the period between the Ṭáhirid, Šaffárid, and Sámánid dynasties and the year A. H. 762 (A. D. 1360—1).

Ff. 366 (ff. 1^a, 177^b and 366^b blank); 36.25 × 24.0 c.; 301. Written in a small and legible *naskh* hand; headings in red. There are no illuminations, nor are the margins ruled.

The *fourth volume* begins, without heading, at the top of f. 1^b, in the usual way: —

فهرست نسخاء سعادت ابدی و دیباجهء مجموع کرامات سرمدی
ثنای کریمی است الخ

It ends on f. 177^a with a panegyric on Amír 'Alí Shír which is omitted in the Tihrán edition. The colophon runs as follows: —

تمت مقابله هذا المجلد الرابع من كتاب روضة الصفّا بتوفيق
الله سبحانه و تعالى مع حضرة المؤلف متع الله له بطول الحیوة
و البقا فی اواخر ربیع الاول سنة احدى و تسعمایه من سنی
هجرة النبى المصطفى عليه من الصلوات انماها و انا العبد
الفقير مقصود المدعو بخواندمیر

It appears, therefore, that this volume was collated and corrected under Mírkhwánd's own supervision in the latter part of the month of Rabí'u'l-Avval, A. H. 901 (about Dec. 18th, A. D. 1495), little more than two years before his death.

The *fifth volume* begins, without heading, in the lower third of f. 178^a, as follows:

آرایش دیباجه منافب و مائر سلاطین رفیع مقدار الخ

The words which conclude the Tihrán edition occur on f. 365^b, l. 21, and are followed by the usual panegyric on Amír 'Alí Shír, which ends as follows (on f. 366^a): —

و بنابر آنکه ضمیر مستنیر آن صاحب توفیق را مائل^۱ و متوجه
اخبار و آثار ابنماء روزگار یافت این فقیر کم بضاعت در اندک
فرصتی قریب بدو بیست و چهل جزو منصف بخط مقرمط
در آن باب مرتب گردانید امید بقیض فصل ربانی آنکه دو
مجلد دیگر از مجلدات سبعة عنقریب ترتیب یابد حضرت
محیی الدعوات تا دامن آخر الزمان دست تصاریف دوران را از
ذیل شرف و اقبال این خداوند احسان و افصال کوتاه دارد و
اورا بآخر از سعادات دنیوی و ثنویات آخروی در عاجل و آجل
بر اکفا و اقربان سرافراز گرداناد بمنته و فضله و عونه و ضوله
آمین ۵

No. XLVI. Add. 243 (Lewis N).

روضه الصفا (جلد اول)

The *first* volume of Mírkhwánd's Rawḍatu'ṣ-ṣafá.

Ff. 240 (ff. 1^a, 238^b—240^b blank); 30.0 × 20.0 c.; 29 l.
Written in a good, small *naskh*, between borders ruled

۱) MS. مائل.

in blue and gold. Dated in the colophon, on f. 238^a, Shawwāl, A. H. 1004 (= June, A. D. 1596). A note in Persian below this states that the volume was sold by Sheykh 'Abdu'l-'Azīz the Arab to a certain Ibrāhīm on Rajab 15th, A. H. 1095 (= June 28, A. D. 1684).

The text concludes with a eulogy of about a page on Mīr 'Alī Shīr which is wanting in the Tīhrān edition.

N^o. XLVII. Add. 244 (Lewis O).

روضۃ الصفا (جلد ثانی)

The *second* volume of Mīrkhwānd's Rawḍatu's-ṣafā.

Ff. 336 (ff. 1^a, 235^b—236^b blank); 31.5 × 18.7 c.; 31 l. Written in a good *naskh* hand between borders ruled in blue and gold. Not dated, but apparently written about A. H. 1000; certainly before 1099, which date occurs in a note of ownership on f. 1^a.

This volume also concludes with a eulogy on Mīr 'Alī Shīr, lacking in the Tīhrān edition.

N^o. XLVIII. Add. 245. (Lewis P.).

روضۃ الصفا (جلد رابع)

The *fourth* volume of Mīrkhwānd's Rawḍatu's-ṣafā.

Ff. 242 (ff. 1^a, 241^b—242^b blank); 30.5 × 19.5 c.; 25 l. Written in a good *nasta'liq*; headings in red. Dated Ramaḍān 20, A. H. 1054 (= Nov. 20, A. D. 1644).

This volume also concludes with a short eulogy on Mīr 'Alī Shīr, lacking in the Tīhrān edition.

N^o. XLIX. Add. 246 (Lewis Q).

روضۃ الصفا (جلد خامس)

The *fifth* volume of the Rawḍatu's-ṣafā.

Ff. 253 (ff. 1^a and 253^b blank); 25.3 × 19.2 c.; 18 l. Written in a fair *ta'liq*; headings in red.

From the colophon on f. 253^a we learn that the copyist, Núru'd-Dín b. Mullá Mír Kákhgí (?), completed his work on Thursday, 17th of Jumáda II, A. H. 1015 (= Sept. 20, A. D. 1606).

No. L. Add. 247 (Lewis R).

روضۃ الصفا (جلد سادس)

The *sixth* volume of the **Rawḍatu's-ṣafá**, down to the death of Tímúr.

Ff. 246 (ff. 1^a, 245^b—246^b blank); 25.0 × 17.5 c.; 18 l. Written in a small neat *ta'liq*. Gaps have been left for the headings, which, apparently, the scribe intended to fill in with red. No colophon. Probably written about A. H. 1000.

The MS. ends with the account of Tímúr's death (corresponding to f. 75^b, l. 22 of the Tīhrán edition).

No. LI. Add. 180 (Lewis 1)

روضۃ الصفا (۱، ۲، ۳)

The first 3 volumes of **Mírkhwánd's Rawḍatu's-ṣafá**.

Ff. 399 (ff. 1^a, 136^a, 305^b—306^a blank; ff. 297—302 wrongly arranged so as to stand 297, 299, 298, 301, 300, 302); 40.3 × 26.0 c.; 37 l. Written in a small, neat *naskh*; headings in red.

Book I extends from f. 1^b to f. 135^a, and is followed on f. 135^b by a peroration wanting in the Tīhrán lithographed edition.

Book II extends from f. 136^b to f. 305^a, ff. 297—302 being misplaced in the manner stated above. It ends with a colophon dated Sha'bán 10, A. H. 994 (= July 27, A. D. 1586), wherein the scribe gives his name as Kabír Muḥammad b. Maḥmúd.

Book III extends from f. 306^b to f. 399^a, and concludes with a panegyric on Mír 'Alí Shír which is wanting in the Tīhrán lithographed edition. This is followed by a second colophon dated Ramaḍán 18, A. H. 994 (= Sept. 2, A. D. 1586). The scribe here gives his name more fully as Kabír Muḥammad b. Maḥmúd b. Ya'qúb el-'Abbásí.

No. LII. Add. 183 (Lewis 4).

روضة الصفا (جلد رابع)

The *fourth* volume of Mírkhwánd's Rawḍatu's-ṣafá.

Ff. 194 (ff. 1^a—2^a, and 194 blank); 36.7 × 22.7 c.; 25 l. Written in a fair *ta'liq*; headings in red. In the colophon on f. 193^b the copyist, who gives his name as Asadu'lláh b. Ḥájí Búraq(?), and his age as 51 years, states that he began his work in Ramaḍán, A. H. 1069 (= May—June, A. D. 1659), and concluded it on Dhu'l-Hijja 9, A. H. 1069 (= Aug. 28, A. D. 1659).

No. LIII. Add. 184 (Lewis 5).

روضة الصفا (جلد خامس)

The *fifth* volume of Mírkhwánd's Rawḍatu's-ṣafá.

- Ff. 356 (ff. 1^a, 355^b—356^b blank); 17 lines to the page.
 • Written in a good *ta'liq*; headings in red. No colophon or date. Ends with a short eulogy on the Amír 'Alí Shír (of about 16 lines) which is wanting in the Tīhrán edition.

No. LIV. Nn. 1. 19.

روضة الصفا (1, 2)

The first and second volumes of Mírkhwánd's Rawḍatu's-ṣafá.

Ff. 556 (ff. 1^a, 6^a, 217^a, 220^a—221^a, 555^b—556^b blank); 34.5 × 22.8 c.; 25 l. Written in a good, clear *ta'liq* hand between margins ruled in gold and colours; headings in red. Full tables of contents, carefully written in *naskh*, with references to the pages, occupy ff. 1^b—5^b (vol. I) and 217^b—219^b (vol. II). The Arabic paging does not include these tables, and recommences for vol. II, so that throughout vol. I it is 5, and throughout vol II 220 behind the English paging.

Contents: —

Ff. 1^b—5^b. Table of contents and index of vol. I.

F. 6^a, blank, save for seal and inscription of a former owner whose name appears to read Matínu'd-Dín Khán b. Amínu'd-Dín Khán.

Ff. 6^b—216^b. Text of vol. I, beginning as usual: —

زیب فہرست نسخہ مفخر انبیاء عالمیہ و زینت دیباجہ

مجموعہ مآثر سلاطین گردون توان شکر منعمی است الخ

The name of another former possessor, Muhibb 'Alí, occurs on f. 216^b. F. 217^a is blank.

Ff. 217^b—219^b. Table of contents and index of vol. II. Ff. 220^a—221^a, blank.

Ff. 221^b—555^a. Text of vol. II, beginning: —

عنوان صیغہ مرادات و فہرست مجموعہ سعادات مبنی از حکایات

ناقدان سیر سلف الخ

There is no colophon or date, but, from its writing* and general appearance, the MS. would seem to belong to the 16th or beginning of the 17th century.

No. LV.

Oo. 6. 9.

روضۃ الصفا (جلد ششم)

The *sixth* volume of Mirkhwând's Rawḍatu's-ṣafá.

Ff. 551 (ff. 1^a and 551^b blank; several dislocations;

some leaves apparently missing); 27.7×15.8 c.; 21 l. Written in a fair *ta'liq* between margins ruled in blue and gold. Dated A. H. 1028 (A. D. 1619). Copyist: — 'Abdu's-samad.

The first page (f. 1^b) contains the beginning of a totally different work, *viz.* the second volume of the **Maṭla'u's-sa'deyn** (see below, **Add. 185**), and begins: —

فاتحہ کلام حمد و ثنائی ملک علامی باید کہ ثنائی ستائیش از
ضمیر منیر چون خورشید جهانگیر با مدارج سپهر برین بر
آید الخ

F. 2^a begins with the words: —

... اصفیا صدر نشین بارگاہ اصطفی ابو القاسم حبیب اللہ
محمد المصطفی الخ

which correspond with l. 9 of the first page of vol. VI of the **Rawḍatu's-ṣafā** in Mīrzā Ridā-Qulī Khān's Ṭihṙān edition (A. H. 1274).

There are several considerable dislocations, the leaves corresponding to ff. 9^b—19^a of the Ṭihṙān edition, for example, being placed at the very end of the volume, so that they are numbered 512—550; while the 25 leaves (ff. 487—511) immediately preceding them correspond to ff. 30^a—35^b of the lithographed edition. The catch-words at the bottom of the pages are wanting in some cases, and in others appear to have been falsified. In consequence of this, and the considerable differences which exist between the texts of this MS. and the Ṭihṙān edition (the former being much fuller than the latter), I have hitherto been unable to determine the proper order of the pages; nor, indeed, am I sure that portions of some other work have not been incorporated in the text. Broadly speaking, ff. 2—223, 487—511 and 512—550 of the MS. correspond to ff. 1—75 of vol. VI in the Ṭihṙān edition; while ff. 224—486

contain the narrative [wanting in the Tihrah edition] of the events which took place between the date of Tímúr's death (A. H. 807 = A. D. 1405) and A. H. 872 or 873.

The concluding words of the MS. (not connected with what precedes) occupy the upper part of f. 551^a. They begin: —

... الذى لم ير عين الافلاك مثله و لم يسمع اذن الاعصار
عديله . . . الخ

and end with the verse: —

نساء صبح خيزانش قريں باد، سعادت يار و دولت همنشين ياد،

Nº. LVI. Add. 229 (Lewis ✕).

خانمہ روضۃ الصفا

The Geographical Appendix, or eighth volume, of Mírkhwánd's *Rawḍatu's-ṣafá*. See Rieu, p. 93; Ethé, col. 27, 32, 33; and Aumer's *Munich Catalogue*, pp. 65—66.

Ff. 142 (ff. 1^a, and 141—142 blank); 20.0 × 12.5 c.; 15 l. Written in small, neat *ta'liq*; headings in red. Dated the middle of Jumáda II, A. H. 1049 (= October, A. D. 1639).

Begins: —

بر رأى ارباب خبرت و اصحاب بصيرت پوشيده نماند الخ

Nº. LVII. Oo. 6. 12.

حبيب السیر (جلد اول)

The *first* volume of the Ḥabíbu's-siyar, a well-known general history by Ghiyáthu'd-Dín b. Humámu'd-Dín, commonly called Khwándamír, comprising the history of the Eastern world down to the death of 'Alí b. Abí Ṭálib. See Rieu, pp. 98—100; Ethé, col. 33—38.

Ff. 544 (ff. 1^a—544^b blank); 26.0 × 16.0 c.; 19 l. Written in a legible *ta'liq* between margins ruled in colours; headings in red. Dated in colophon Rabí' II, A. H. 997 (= Feb.—March, A. D. 1589). From a note in Persian on f. 1^a it appears that the MS. was acquired by a former possessor in Lahore in A. H. 998.

Begins as usual: —

لطایف اخبار لائی نثار انبیاء علی مقدار و شرایف آثار معالی
دثار سلاطین ذوی الاقتدار حمید الاثر حبیب السیر وقتی
تواند بود که آئخ

No. LVIII. Add. 186 (Lewis 7).

حبیب السیر (جلد ثانی)

The *second* volume of Khwándamír's *Habíbu's-siyar*, beginning with the history of the Twelve Imáms, and ending with that of the Khwárazmsháhís and Changíz Khán.

Ff. 329 (ff. 1^a—2^a, 328^b—329^b blank); 31.0 × 18.8 c.; 18 l. Written in a small, neat Persian *ta'liq*; headings in red. There is a colophon on f. 328^a dated the end of Sha'bán, A. H. 1039 (= April 13, A. D. 1630). Scribe, Ghulám.

Begins: —

الحمد لله الذي جعل للنبيين لسان صدق بعد
نموده میشود که این صفحات فواید اثر از مجلد ثانیهست من
حبیب السیر آئخ

No. LIX. Add. 2934.

نگارستان قاضی احمد بن محمد غفاری

The *Nigáristán* of Qádí Aḥmad b. Muḥammad

Ghaffári. See Morley's *Descriptive Catalogue*, pp. 50—51; Rieu, p. 106.

Ff. 224 (f. 1^a blank); 23.4 × 12.3 c.; 19 l. Written in a small, neat, fairly good *ta'liq* (Turkish or Persian, not Indian); headings, &ct., in red. Dated Rabí' I, A. H. 1023 (= April 25th, A. D. 1614). Bears the Library stamp of Dec. 1st, 1888.

Begins as usual: —

ای طرازندۀ بهارستان، وی نگارندۀ نگارستان، الخ

Ends with the chronogram giving the date of composition (A. H. 959 = A. D. 1551—2), and the colophon, in which the date of transcription is given, but not the scribe's name.

No. LX.

Oo. 6. 13.

منتخب التواریخ

تصنیف محمد یوسف بن شیخ رحمة الله

الاتکی الکنعانی

The second half (from Qism IV to the end) of the **Muntakhabu'l-Tawárikh**, a general history from the earliest times to the accession of Sháhjahán in A. H. 1037, by **Muḥammad Yúsuf** b. Sheykh Raḥmatu'lláh el-Atakí el-Kan'ání, who completed it (as commemorated by the chronogram **بذل** in A. H. 1056 (= A. D. 1646—7). See Rieu, pp. 122^b—124.

Ff. 457 (ff. 1^a, 16^b—20^a, 407^b—408^a, blank); 30.2 × 16.8 c.; 25 l. Written in a minute and clear, but rather scratchy, *ta'liq*; headings in red. Ff. 1—19 are an addition to the original manuscript. Ff. 1^b—16^a contain a very complete table of contents of the volume, with reference to the pages. The original volume comprises ff. 20—457, which are numbered in Arabic 451—888,

the Arabic pagination being evidently continued from the (now missing) first volume.

Contents:

Qism IV (ff. 20^b—207^a) contains the history of the dynasties posterior to Muḥammad, beginning with the Ṭāhirids, and ending with the coronation of Shāhjahán. In the colophon Shawwāl 9th, A. H. 1100 (= July 27th, A. D. 1689) is given as the date of transcription.

Qism V (ff. 207^b—407^a) contains the biographies of eminent men.

The *Khátima* (ff. 408^b—457^a) is dated Saturday, Muḥarram 14th, A. H. 1101 [?] (= Nov. 8th, A. D. 1688).

Some Persian verses, directions for taking auguries from the Qur'án, and one or two traditions from Bukhárí's *Ṣaḥíḥ* relating to the operation of cupping, are scribbled in different hands on the blank fly-leaves at the beginning and end of the volume.

Nº. LXI.

Oo. 6. 19.

فرحة الناظرين

تصنيف محمد اسلم بن محمد حفيظ الانصارى
القادري

Farḥatu'n-Nāẓirín, a compendium of general Muḥammadan and Indian history from the earliest times down to A. H. 1184 (? 1182), by **Muḥammad Aslam** b. Muḥammad Ḥafīẓ el-Anṣarí el-Qádirí. See Rieu, p. 131.

Ff. 441 (ff. 438^b—439^b blank); 28.6 × 16.0 c.; 15 l. Written in a fair Indian *ta'liq* hand; headings and overlinings in red.

On f. 1^a the following brief notice of the work is written: —

تاریخ فرحت الناظرین کہ در سنہ یکہزار و یکصد و ہشتاد
و دو ہجری بموجب فرمودہ نواب شجاع الدولہ بہادر مرحوم

محمد اسلم پيرسروري مضاف لاهور تاليف نموده و از بدو آفرينش عالم احوال سلاطين هند تا جلوس محمد والاگوهر شاه عالم بادشاه غازی دران درج نموده و در احوال اکثر سلاطين اسلاميه ذکر شعرا و علما و فقهاء آن عصر مجملًا مذکور شده و اسامي کتب تواريخ که استنباط از آنها بعمل آمده نیز از خطبه در یافت ميشود و مدح نواب مذکور نیز در خطبه داخل است و اين کتاب متضمن احوال هفت هزار ساله است مشتملبر (sic) اخبار اخيار متضمن بر مقدمه و سه مقاله و خاتمه و الله الموفق و المعين،

Begins as usual on f. 1b: —

لک الحمد يا ذی الجود و المجد و العلی تبارکت تعطی من تشاء و تمنع تعالی شانه آلتخ

The author gives his name in the preface (f. 7^b, l. 4) as Muḥammad Aslam b. Muḥammad Ḥafīz el Farsarvarī (الفرسروري) cf. the citation above) el-Anṣārī, and on f. 10^a mentions the histories which he has chiefly used in this compilation. This list includes the *Tārīkh-i-Bahmanī*; *Tājū'l-Ma'āthir*; *Tarjuma-i-Yamīnī* (?); *Tārīkh-i-Firūzshāhī*; *Tārīkh-i-Nizāmī'd-Dīn Nakhshabī*; *Mir'atū'l-'Ālam*; *Tārīkh-i-Alfī*; *Ḥabībū's-siyar*; *Rawḍatū's-Ṣafā*; *Tārīkh-i-Ṭabarī*; *Timūr-nāma*; *Zafar-nāma*; *Wāqī'āt-i-Bābarī*; *Wāqī'āt-i-Humāyūnī*; [Ā'in-i] *Akbarī*; *Akbar-nāma*; *Fahāngir-nāma*; *Shāh-Fahān-nāma*; *'Ālamgir-nāma*; *Tārīkh-i-Bahādur-Shāhī*; *Tārīkh-i-Farrukh-Siyarī*; *Qipchāq-i-Khālī* (?); *Tārīkh-i-Khāfī Khān*, "which extends to the 11th year of Muḥammad Shāh" (= A.-H. 1141—2, A. D. 1728—9); *Manẓūma-i-Muḥammad-Shāhī*; *Tārīkh-i-Āzarī*; [Tārīkh-i-] *Aḥmad Shāhī Durrānī* (this seems to be meant, but the actual wording of the text is (احمد ابدانی); "and other trustworthy histories". From these he laboriously compiled this history, which (f.

10^b, l. 4) he named "*Farḥatu'n Názirín*", and dedicated in A. H. 1184 to Shujá'u'd-Dawla.

The *Muqaddama* (Introduction) begins on f. 11^a.

The 1st *Maqála* begins on f. 13^b.

The 2nd *Maqála* begins on f. 98^a.

The 3rd *Maqála* begins on f. 171^a.

The *Khátima* appears to begin on f. 317^a, last line (though the heading is wanting) with the words: —

لا جرم محرر این اوراق احوال جمعی از مشاهیر مشایخ (f. 317^b)
عظام مرقوم میسازد بحق ربّ المعبود المستغنی عن (علی M. S.)
التوصیف،

The text ends abruptly on f. 438^a. Ff. 438^b—439^a are blank. Ff. 440^a—441^b. contain a brief summary of the events of Sháh 'Álam's reign, beginning: —

چون وقایع جزوی و کلیّ شاه عالم بهادر را تاریخی دیگری باید
احوال مجمل ایشان ضمناً مذکور نموده بعدائیکه از تحریر است
می پردازد الخ

No. LXII.

Oo. 6. 41.

فوائد صفویّة

از تصنیف ابو الحسن بن ابرهیم قزوینی

The *Favá'id-i-Şafaviyya*, a history of modern Persia, especially of the Şafaví dynasty, down to the year A. H. 1211 (A. D. 1796—7), by **Abu'l-Hasan b. Ibráhím** of Qazvín. See Rieu, pp. 133—4; Pertsch's *Berlin Catalogue*, pp. 515—516.

Begins: —

جهان بادشاه خدائی تراست، ازل تا ابد پادشاهی (sic) تراست،
نگارنده آفرینش توئی، کشاینده چشم بینش توئی،
اگر پای پیل است و گر پیر مور، بهر يك تودادی ضعیفی و زور،

و تعزّ من تشاء و تذللّ من تشاء بيدك الخير انك على كلّ
شئ قدير الخ

Ff. 182 (ff. 1^a and 182^b blank; 2 blank fly-leaves at beginning and end); 22.6 × 12.4 c.; 15 l. Written in a fairly good *ta'liq*, which, towards the end, passes into a thoroughly Persian *nim-shikasta*. Headings in red. No colophon, but only the following quatrain (رباعی) (مناسب مقام)

روزی که نه شادی و نه شیون ماند،
نه دست و قلم نه جان و نه تن ماند،
در خفاطر دوستان دهد یاد مرا،
کاین نسخه بیادگار از من ماند،

A former possessor has written on one of the fly-leaves at the beginning the following note, in which he wrongly attributes the authorship of the work to the last Şafavî Prince, Sultân Muḥammad Mîrzâ, for whom it was written and to whom it was dedicated:—
"An account of the Sufvee Dynasty of the Monarchs of Persia, by the late Sultan Mohummud, of Lucknow, the last of that race. He died a pensioner of the British Government. This Prince was a man of considerable ability as a writer in both prose and verse".

HISTORY OF CREEDS AND SECTS.

Nº LXIII.

Add. 754.

دبستان

The **Dabistân-i-madhâhib**, or "School of Sects", generally ascribed to Mullâ Muḥsin-i-Fânî. See, however, Rieu, pp. 141—3; and Ethé, col. 1037.

Ff. 127 (ff. 1^a, and 124^a—127^b blank); 22.5 × 14.5 c.;

27 l. Written in a clear and compact but ungraceful *ta'liq*. Headings in red. The MS. appears to have been transcribed from a damaged copy of the work, as in many places lacunæ occur, especially at the beginnings and ends of lines. Pencil notes in English and Persian made by the former possessor appear here and there in the margin.

Begins and ends as usual. The colophon, which is continuous with the text, and gives neither date nor transcriber's name, seems to read as follows: —

ایں نامی نامہ کہ جہانیست مشکور از محل و ملل در معبره
سیکاکل من اعمال کلنک ملک تلنک در هنگام نکشی بحسب
نصب بتائید قادر ذو الجلال درم تحریر فی التاریخ

No. LXIV.

Add. 755.

دبستان مذاہب (جلد ثانی)

The second volume of the *Dabistân-i-Madhâhib*, an account of the different religions and sects of the East, generally ascribed (as in the title of this manuscript, on f. 1^b) to Mulla [Muḥammad] Muḥsin-i-Fânî, but considered by Rieu to be the work of Mîr Dhû'l-Faqâr 'Alî el-Huseynî, surnamed Mûbad Shâh. See Rieu, pp. 141—3, and Ethé, col. 1037.

This manuscript contains the whole of the latter portion of the work from the fourth section (on the beliefs of the Jews) to the twelfth section (on the Şûfis). It comprises ff. 194 (ff. 1^a, 3^b, 193^b—194^b blank), of 22.2 × 15.0 c., and 13 l. Written in a very legible *ta'liq* hand, the titles and heading of sections being in red. An index of contents occupies ff. 1^b—3^a, to which is prefixed the title in red, as follows: —

فہرست جلد دوم کتاب دبستان از ملا محمد محسن فانی
کشمیری.

The manuscript is not dated, and ends as usual with Sa'dí's well-known verse: —

غرض نقشی است کز ما باز ماند که هستی را نمی بینم بقائی

HISTORY OF IMÁMS.

Nº. LXV.

Add. 1079.

روضۃ الشهداء

Rawḍatu'sh-Shuhadá ("the Garden of Martyrs"), by Ḥuseyn Vá'iz-í-Káshifí, the author of the *Anvār-i-Suheyli* and the *Tafsír-i-Ḥuseyni*, who died in A. H. 910. See Rieu, pp. 152—3; Ethé, col. 76—8.

This manuscript, which is not only very badly written, but defective in two places (after f. 208, where four leaves appear to be missing, and at the end, where it breaks off in the middle of the tenth chapter), contains ff. 222, of 23.6 × 17.3 c. and 20 l. The writing is a bad Indian *ta'liq*. The outer half of f. 1 is torn away.

Begins: —

ای شریعت درد تو دواى دل ما آشوب و بلاى > تو عطای
دل ما <

Presented to the Library by Professor Wm. Wright.

Nº. LXVI.

Add. 423.

A Collection of recitations for Muḥarram, in prose and verse.

This manuscript, an oblong volume in note-book form, contains a large collection of pieces in prose and verse, descriptive of the sufferings of the Shí'ite Imáms and their followers, etc., interspersed with a few prayers, all evidently intended for recitation during the mour-

nings (*ta'ziyas*) of the month of Muharram. The book would seem to have belonged to one of the professional *rawḍa-khwāns* whose business it is, during the Shi'ite month of mourning, to excite the grief of the faithful by recounting the sufferings of their Prophet and Saints. The hastily-written pages of the manuscript are well thumbled and worn, and blanks are here and there left, apparently for pieces which it was intended to insert.

Ff. 346.

Contents: —

I. (f. 6a). A prayer, beginning: —

بسم الله الرحمن الرحيم الحمد لله الذى اذاب قلوب الاحباء من
شوق لقاء الحسين و رفع مدارج الشهداء و معارج العرفاء
نحت لواء الحسين الخ

2. (f. 6b). First *Majlis* (prose), narrating the death of the Prophet. Begins: —

اما راويان اخبار جانشوز و ناقلان آثار غم اندوز از فضل ابن
عباس چنين روايت کرده اند الخ

At the end the first *beyt* of a poem, which, apparently, is intended to be recited after it, is given as follows: —

بر خوان غم جو عالميانرا صلا زدند
اول صلا بسلسله انبيا زدند

3. (f. 12b). Second *Majlis* (prose), narrating the death of *Fátima*. Begins: —

راويان اخبار جانشوز غم اندوز چنين روايت کرده اند که
چون دو ماه و نيم از وفات سيد آخر الزمان گذشت فاطمه زهرا
بجز درد فراق پدر هيچ المي نداشت الخ

To be followed by the poem beginning: —

کاش آنزمان سراق گردون نگون شدی

وین خیمه بلند ستون بی ستون شدی

4. (f. 17^a). Third *Majlis* (prose), narrating the murder of 'Alí, the first Imám. Begins: —

اما راویان (کما مَرَّ) چنین روایت کرده اند که چون
حضرت امیر المؤمنین علیه السلام از جنگ مخالفان فارغ شد
بفتح فیروزی معاودت روزی فرمود اَلْحُ

To be followed by the poem beginning: —

ترسم جزای قاتل او چون رقم زنند

یسکباره بر جریده رحمت قلم زنند

5. (f. 23^a). Fourth *Majlis* (prose), narrating the martyrdom of the Imám Ḥasan. Begins: —

اما راویان (کما مَرَّ) چنین روایت کرده اند که چون
خبر شهادت پادشاه ملک نجف علی ابن ابی طالب علیه
السلام معاویه رسید اَلْحُ

6. (f. 29^a). Fifth *Majlis* (prose), narrating the martyrdom of Muslim ibn 'Aqíl. Begins: —

اما راویان (کما مَرَّ) چنین روایت کرده اند که بعد
از شهادت نوابه بوستان مصطفوی امام حسن علیه السلام اهل
کوفه پیوسته عرایض و اشتیاق ناهجات اَلْحُ

To be followed by the poem beginning: —

بر حربگاه چون ره آن کاروان فتاد شور و نشور واهرا در کمان فتاد

7. (f. 37^a). Sixth *Majlis* (prose), narrating the martyrdom of Muslim's sons. Begins: —

راویان اخبار (کما مَرَّ) چنین روایت کرده اند که چون
ابن زیاد مسلم بن عقبه را شربت شهادت چشاند سر او را
بدمشق فرستاد اَلْحُ

To be followed by the poem beginning: —

ایمن کشته فتاده بهامون حسین تست
وین صید دست و پا زده در خون حسین تست

8. (f. 43^b). Seventh *Majlis* (prose), relating the martyrdom of Hurr ibn Riyāhī. Begins: —

اما راویان (کما مر) چنین روایت کرده اند که چون مکاتبات محبت آمیز مسلم عقیل مبنی بر چگونگیء حالات کوفیان فی ایمان بخداست نور حدیقه حضرت خیر البشر علیه السلام رسید آخ

9. (f. 52^b). Eighth *Majlis* (prose), relating the martyrdom of Qāsim. Begins: —

اما راویان (کما مر) چنین روایت کرده اند که چون قاسم چهره عم و عزاده گان خود را که نوباوه بوستان ناز بودند بخارستان حادثه غمناک خراشیده دید آخ

This episode is interrupted in the middle, breaking off abruptly at the words امام حسین علیه السلام which are succeeded by a blank leaf (f. 54).

To be followed by the poem beginning: —

چو قاسم عزم میدان کرد عروستش آه و افغان کرد

10. (f. 58^a). Ninth *Majlis* (prose), narrating the martyrdom of 'Abbās and 'Alī Akbar. Begins: —

اما راویان (کما مر) چنین روایت کرده اند که بعد از شهادت قاسم ابن الحسن و عباس علی که علمدار حضرت امام حسین علیه السلام بود چون احوال برادران را بدان منوال دید آخ

This episode is interrupted abruptly in more than one place. F. 59 and f. 62 are both blank, while what appears

to be the end of the episode occupies the first half of f. 63^a.

To be followed by the poem beginning:

آه واه زهرا بمحشر آید آه واه با حوریان سیه پوش ۵

11. (f. 63^b). A piece without title, wherein is narrated how the head of Huseyn was brought to Damascus, beginning: —

روایت است از ابو العباس سهل ساعدی روایت میکند که
من به تجارت شام رفته بودم آنخ

12. (f. 76^b). Another piece without title, beginning: —

اما رومیان اخبار جگرسوز و ناقلان آثار غم اندوز چنین روایت
کرده اند که پسر زیاد لعین پناهجهار نامرد را مقرر کرد که
سرهای شهدا و اهلبیت را بشام رسانند آنخ

13. (f. 80^a). Another piece without title, beginning: —

راوی گوید که بعد از شهادت شاهزاده شمر ملعون دست بغارت
اصحاب حضرت امام حسین علیه السلام کشود و خواست که
امام زین العابدین علیه السلام را بقتل رسانند آنخ

This episode also ends abruptly at the bottom of f. 80^b. F. 81 is blank.

(Here begins the poetical portion of the volume.)

14. (f. 82^a). A poem in ten strophes (بند). The three first strophes and part of the fourth are missing at the beginning, and the poem may also be incomplete at the end. The fifth *band* begins: —

هنگام جور و نوبت بیداد و کین رسید ۵

عهد جفاى سلسله شاه دین رسید ۵

15. (f. 85^b). A prose eulogy on the Prophet and Imáms in Persian filled with Arabic. To this is prefixed a prayer in Arabic, beginning: —

بسم الله الرحمن الرحيم

بعنوان غیر رب العالمین نامی نمی باشد

خوانم نام او نام خدای صدر عنوانها

حمد الله الذي تكفل اكليل الغرقان بتكفل الجواهر النفقات

الآيات البينات عن سائر الكتاب الخ

The eulogy begins: —

بجۀ ترویج روح مقدس اقدس الخ

16. (f. 89^b). A poem beginning: —

سکینه گفتم نالان ای برادر

تو خوریدی آب ییگان ای برادر

17. (f. 91^a). A poem beginning: —

ای دل بیآ بین که چها میکند یزید

بر آل مصطفی چه جفا میکند یزید

دیدم بوقت صبح که گلزار میگریست

گل جامه چاک کرده و م خار میگریست

18. (f. 92^a). Numerous fragments of poetry, referring for the most part to the sufferings of Huseyn.

19. (f. 93^a, bottom corner). A poem beginning: —

کرلارا خانه آباد است از قتل حسین

مرتضی را داد و بیدادست از قتل حسین

20. (f. 93^b). A poem beginning: —

ای محبان زوج زهرا نمیدانم چه شد

نائب پیغمبر مارا نمیدانم چه شد

21. (f. 94^a). A poem beginning: —

هست تنها در میان فوج اعدا [ه] حسین

چشم بر راه تو دارند یا رسول عالمین

حسین توست گرفتار یا رسول الله

میان لشکر کفار یا رسول الله

22. (f. 94^b). A poem beginning: —

فغان ز جرأت کفار یا رسول الله

لوی کیست نگوینار یا رسول الله

This is perhaps a continuation of the last.

23. (f. 95^a). A poem beginning: —

عزم میدان میکنم ای شهربانو الوداع

دیده گردان میکنم ای شهربانو الوداع

24. (f. 95^b). A poem beginning: —

امشب است آنشب که صبحش فتنها خواهد شدن

قتل عام عترت خیر الورا خواهد شدن

25. (f. 96^a). A poem beginning: —

ماه محرم است و دگر وا مصیبتا

جان میکند ز سینه سقر وا مصیبتا

26. (f. 96^b). A poem beginning: —

گلزار دین اسیر خزان شد هزار حیف

برگ نشاط ساز فغان شد هزار حیف

27. (f. 97^a). A poem beginning: —

در غم مظلوم دشت کربلا باید گریست

دمدم چون ابر نیسان بر ملا باید گریست

28. (f. 97^a). A poem beginning: —

میبرند آخر بزدان نور چشمان حسین

گریه ها دارند سامان نور چشمان حسین

29. (f. 97^b). A poem beginning: —

زین مصیبت شد زمین و آسمان زبر و زبر

کربلا ماتم سرا گردید و زهرا نوحه گر

30. (f. 98^a). A poem beginning: —

حسین بیکس و تنهاست یا رسول الله
شهید خنجر اعداست یا رسول الله

31. (f. 98^b). A poem beginning: —

شد کشته شمع بزم جهان و مصیبتا
تاریک شد زمین و زمان و مصیبتا

32. (f. 98^b). A poem beginning: —

ای دل حسین میرسد امشب بکربلا
فرزند ارجمند شهنشاه اولیا

33. (f. 99^a). A poem beginning: —

چه پر بلاست امروز چه کربلاست امروز
سر حسین مظلوم از تن جداست امروز

34. (f. 99^b). A poem beginning: —

مسلمانان چه وایلاست امشب
بر اهل بیت قیامت است امشب

35. (f. 100^a). A poem beginning: —

آه در دشت کربلا زنجیر
برده بن سعد بر ملا زنجیر

36. (f. 101^a). A poem beginning: —

هـ هـ حسین مظلوم هـ هـ حسین مظلوم
هـ هـ حسین مظلوم هـ هـ حسین مظلوم
زهرآ [و] افغان در ماتم شهیدان
سیلاب اشک ریزان هـ هـ حسین مظلوم

37. (f. 101^b). A poem beginning: —

سر زدن خزان بباغ و گلستان فاطمه
بر باد رفت سنبل و ربکان فاطمه

38. (f. 102^a). A poem beginning: —

بنالد حیدر صفدر حسین من حسین من
طپان در خاک و خون بی سر حسین من حسین من

39. (f. 102^b). A poem beginning: —

طپید امشب باخون بالای قاسم
دریغا از رخ زیبای قاسم

40. (f. 103^a). A poem beginning: —

تشنه دشت کربلاست حسین
در بلاها چه مبتلاست حسین

41. (f. 103^b). A poem beginning: —

بگوید فاطمه گریان حسین من حسین من
جگر خون شد دلم بریان حسین من حسین من

Here begins a series of longer poems, generally *mathnavis*, descriptive of the chief episodes of the Muḥarram tragedy, together with some elegies (*marthiya*). Each of these episodes is entitled *واقعه*, and the name of the poet by whom it was composed is in most cases given.

42. (f. 104^b).

واقعه شیرین و عزیز (Episode of Shīrīn and 'Azīz).

Begins: —

ز دود آه اسیران آل پیغمبر هلال گشت نمایان ز طام اخضر

Ends abruptly at the bottom of f. 110^b with the following *beyt*: —

باهلبیت من احسان چون نیز بنمودی
پدر و مادر مرا بس است خوشنودی

The catch-word at the bottom of the page is *به پیش*. One or more leaves are missing here, but, as I am

unable to determine the extent of the lacuna, I continue the numeration of the leaves without interruption.

43. (f. 111^a) opens abruptly in the middle of an Arabic prayer (of which the first portion has been lost with the missing leaves) as follows: —

.. وَ جَعَلْنَا (sic) مِنَ الْمَبْعُوثِينَ فِي يَوْمِ الْقِيَمَةِ تَحْتَ لَوَاءِ أَمِيرِ
الْمُؤْمِنِينَ وَ مَنْ عَلَيْنَا يَتَوَفَّى الْبُكَاءَ فِي ابْتِلَاءِ أَمِيرِ
الْمُؤْمِنِينَ الْحَجَّ

A final note attributes this prayer to the celebrated Shí'ite divine Mir Muḥammad Báqir Dámád (See Rieu, p. 835^a, XXVIII).

44. (f. 111^a). Another Arabic prayer beginning: —

نَحْمَدُكَ يَا مَنْ أَجَلَ مُصِيبَتَنَا بِصَاحِبِ الْمُصِيبَةِ الرَّاتِبَةِ وَ الدَّمْعَةِ
السَّاكِبَةِ الْحَجَّ

45. (f. 112^a). A kind of paraphrase of Súra LV of the Qur'án (سورة الرحمن), wherein are introduced the names and praises of the Imáms. Begins: —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞ الرحمن علّم القرآن خلق الانسان
علّمه البيان و هو محمد المصطفى سيد الانس و الجن فبأى
آلاء ربكما تكذبان الْحَجَّ

Pointed throughout with extreme inaccuracy. Ends on the middle of f. 112^b, the remainder of which is left blank.

46. (f. 113^a). Another Arabic prayer, beginning: —

لحمدا لله الذى ابكى السحاب بالدماء و ادمى بالشفق حين
السماء و ليس العالم بلباس عزاء الحسين الْحَجَّ

47. (f. 114^a). Another Arabic prayer, beginning: —

لحمدا لله الذى راي جنان الماحبين محضرة بمحبة مسلم
الشهيد الْحَجَّ

48. (f. 114^b). Another Arabic prayer, forming a kind of paraphrase or expansion of the *Súratu'l-Fátihā*, beginning: —

الحمد لله رب العالمين ذى الطول والامتنان الرحمن الرحيم الذى
وسعت رحمته الاعراض و الاعيان مالك يوم الدين كل يوم هو
فى شأن ابيك نعبد يا معبود الانس والجان الخ

49. (f. 115^a). Another of the Episodes (واقعه) in *mathnavi* verse, entitled: —

بعد شهادت شاه شهيد واقعه كه براى يزيد عليه اللعنة قاصد برده

Begins: —

باز اين هلال ماه محرم پديد شد
فصل عزاي ماتم شاه شهيد شد

50. (f. 117^b).

واقعه غارت خلخال فاطمه عليها السلام منكلام مقبل

Begins:

نموده گوشه ابرو هلال ماه امر
بگوش آرميان كرد حلقه ماتم

51. (f. 119^b). A poem of lamentation on the death of Imám Huseyn, of which the refrain is: —

ای دای حسینم بیداد حسینم
ببریده سر از خنجر فولاد حسینم

This poem ends in the middle of f. 121^a, the rest of which, as well as f. 121^b, is left blank.

52. (f. 122^a). An elegy (مرثیه) beginning: —

ای ناله در گلو اتري داشتى چه شد
وى آه سوزنى (sic) جگرى داشتى چه شد
پیغام كربلا به نجف برد جبرئیل
یا مرتضى على پسرى داشتى چه شد

Ff. 122^b and 123^a are left blank.

53. (f. 123^b).

واقعه خصرت رسالت پناه

Begins: —

هلال ماه عزا دیگر آشکارا شد ✽

قیامتی باجهان خراب پیدا شد ✽

This poem ends at the bottom of f. 129^b. F. 130^a is blank.

54. (f. 130^b).

واقعه فاطمه زهرا

Begins: —

جهان شده است بچشم سیاه چون شب تار ✽

چنانکه نیست در امتیاز لیل و نهار ✽

55. (f. 137^a).

واقعه امیر المومنین مرتضی علی

Begins: —

مکرم آمد و بر دیده های اهل جهان ✽

هلال تعزیه آورد مسج بر طوفان ✽

56. (f. 146^a).

واقعه حضرت امام حسن منکلام مقبل

Begins: —

مکرم آمد و گردید نوحه مستحسن ✽

بلند کرد جهان ناله را بصوت حسن ✽

57. (f. 157^a).

ایضاً واقعه حضرت امام حسن منکلام مخلص

Begins: —

ز داغ ماتم مهر سپهر اوج جلال ✽
 بسان خط شعاعی نموده چهره هلال ✽

58. (f. 164^a).

واقعه حضرت مسلم بن عقیل منکلام موزون

Begins: —

محرم آمد و غم کرد باز همراهی ✽
 شگفت نوگل داغ ز ماه تا ماهی ✽

59. (f. 167^b).

واقعه پسران حضرت مسلم بن عقیل من کلام نسیم

Begins: —

محرم است ماکبان نظر کنید امروز ✽
 چو شمع خاک مصیبت بسر کنید امروز ✽

60. (f. 181^a).

واقعه حضرت قاسم منکلام نسیم

Begins: —

عزیز کیست ماکبان که بسا دل ناشاد ✽
 بروز تعزیه اش دادگر به باید داد ✽

61. (f. 185^b).

واقعه حضرت عباس منکلام مقبل

Begins: —

دگر بچرخ برین ماه مانم آمده است ✽
 هلال نوحه ز شهر محرم آمده است ✽

62. (f. 194^a).

واقعه حضرت علی اکبر منکلام مخلص

Begins: —

نمود چهره ز نو از شفق هلال عزای
برای ماتم لب تشنگان کرب و بلا

63. (f. 197^b).

واقعه بر آمدن از مدینه سوی کربلا <من کلام> مقبل

Begins: —

نمود باز هلال مه عزای حسین
بخاک تبیره نشست آسمان برای حسین

The writing on F. 199^b is inverted, that is to say the top of the *verso* corresponds not with the bottom but with the top of the *recto*.

64. (f. 201^a).

واقعه راه گم کردن کربلا <من کلام> مقبل

Begins: —

محرم آمد و باز از افق هلال عزای
برای ماتم آل رسول شد پیدای

65. (f. 209^a).

واقعه حضرت عبد الله پسر شش ساله امام حسن من کلام نسیم

Begins: —

چه ماتم است محبان که در جهان غوغاست
مگر مصیبت گسلگون قبیای آل عباسست

66. (f. 215^b).

واقعه وداع اهل حرم منکلام شفیع

Begins: —

هلال ماه محرم دگر پدید آمد
بنای تعزیه آن شه شهید آمد

67. (f. 218^a).

 واقعهٔ وداع منکلام مخلص

Begins: —

عیان شد سر نو بیضا ز طرف سما
هلال ماتم مظلوم سید شهدا

68. (f. 222^b).

 واقعهٔ تاراج خیمه ها منکلام مخلص

Begins: —

چه فتنه ایست ندانم که در دل آزاری
نمود چهره ز سقف سپهر زنگاری

69. (f. 225^b).

 واقعهٔ امام حسین وقت جنگ <من کلام> مقبل

Begins: —

محرم آمد و ماه عزرا نمود هلال
شگفته غنچهٔ ماتم ز شاخسار ملال

70. (f. 230^a).

 واقعهٔ ضرب و کشتن <من کلام> مقبل

Begins: —

بیآ تو شیعه شنو حادثات کرب و بلا
چها رسید بآن پادشاه ارض و سما

71. (f. 232^b).

 واقعهٔ امام علیه السلام و نو الجناح <من کلام> مقبل

Begins: —

محرم آمد و تجدید شد عزای حسین
رسید موسم طوفان کربلای حسین

72. (f. 239^a).

 واقعهٔ ساریان منکلام مخلص

Begins: —

هلال شام مصیبت ز چارم افلاك
نمود بر تن صبح عزای گریبان چاك

73. (f. 244^a).

 واقعهٔ جبرئیل گفتهٔ مقبل

Begins: —

محرّم آمد و از نزد قادر متعال
صلای تعزیه آورد جبرئیل هلال

74. (f. 252^b).

 واقعهٔ فطرس منکلام مخلص

Begins: —

محرّم آمد و شد دور خرمی ز جهان
ببر کنید سیه جملگی کهان و مهان

75. (f. 256^a).

 واقعهٔ سارس جتی منکلام مخلص

Begins: —

کشیده تبغ و بر آمد ازین نجسته رواق
هلال مانم و انداخت شور در آفاق

76. (f. 259^a).

 واقعهٔ دبیر راهب منکلام مقبل

Begins: —

روئید در حدیقهٔ دل لالهٔ الم
گویا که میزنند مه مانم دگر علم

77. (f. 261^a).

 واقعهٔ فرنگی منکلام مقبل

Begins: —

محرّم آمد و ماه از هلال تبیغ کشید ✽
 بخون سرور لب تشنه‌گان حسین شهید ✽

78. (f. 266^b).

 واقعهٔ سکینه منکلام نسیم

Begins: —

ز مشرق مه ماتم دمید هلال ✽
 که روزگار شد از خون دیده مالامال ✽

79. (f. 272^a).

 واقعهٔ منکلام لوحی

Begins: —

زیر شفق نهان شده مهر جهان نما ✽
 نا گشته غرق خون سر سرخیل انبیا ✽

80. (f. 275^a).

 واقعهٔ بنا منکلام مقبل

Begins: —

هلال ماه محرّم ز نو هویدا شد ✽
 مصیبت خلف مرتضی مهیا شد ✽

81. (f. 279^a).

 واقعهٔ زن که باهلبیت معاجر خود داده از مقبل

Begins: —

بیا بیاد حسین ایسن دل اشکباری کن ✽
 هزار ناله و آه فغان و زاری کن ✽

82. (f. 281^b).

واقعه زن بیزید که سر و پا برهنه بر آمد من کلام مخلص

Begins: —

محرم آمد و در خون نشست مردم عین

رخ سپهر ز طوفان دیده شد شفقین

83. (f. 284^a).

واقعه رخصت شدن بجانب مدینه من کلام مقبل

Begins: —

دمید ماه غم از آسمان مینائی

درید جامه بتن خامه شکیبائی

A portion of this poem is missing, f. 286 being entirely blank, and the catch-word at the end of f. 285^b not corresponding with the opening verse of f. 287^a.

84. (f. 288^b).

واقعه اسیری امام زین العابدین من کلام مقبل

Begins on f. 289^a.

عیان شد از اسم تشنگان کرب بلا

ز سطح چرخ مقرنس هلال ماه عزرا

85. (f. 292^b).

هفت کواکب منکلام مقبل علیه الرحمة

A poem by *Mugbil* in twelve stanzas, each ending with the refrain —

این ورد زبان ساز دگر ماه محرم

The first stanza is as follows: —

مظلوم حسینم محروم حسینم

لب تشنه و دل خسته و مغموم حسینم

ای ناله در این تعزیه تحصیل اثر کن
 آه جگر سوخته را نیز خبر کن
 این آتش آه جگر سوخته بر خیز
 چون شعله جواله جهان پر ز شرر کن
 ای دل تو هم از گریه آل پیمبر
 یکه قطره خون گرد سر از دیده بدر کن
 ای دیده سرشک تو چرا رنگ ندارد
 دیوזה اشکی در سودای جگر کن
 این شیعه اگر پیرو اولاد رسولی
 در فرقت شاه شهدا خاک بسر کن
 این ورد زبان ساز دگر ماه محرم

This poem ends at the bottom of f. 294^b. F. 295^a is blank.

86. (f. 295^b). Another poem of 11 beyts, beginning: —

ای عزیز خدا سلام عليك ✽ وارث مصطفی سلام عليك ✽
 نور عینین حضرت زهرا ✽ خلف مرتضی سلام عليك ✽

87. (f. 296^a). Another Episode (واقعه) in verse, beginning: —

هلال ماه غم از آسمان زنگاری
 نمود گوشه ابرو چو تیغ خون خوری

This poem ends at the bottom of f. 300^a. Ff. 300^b—306^b are blank.

88. (f. 307^a). Another Episode entitled.

واقعه خبر آوردن جبرئیل علیه السلام

Begins: —

عروج کرد هلال مه عزای حسین ✽
 حلال کرد بخود باز خون دل عینین ✽

Ends (apparently abruptly) at the bottom of f. 312^b.
F. 313 is blank on both sides.

89. (f. 314^a). Another Episode entitled —

واقعة محشر من كلام مقبل

Begins: —

دگر هلال محرم ز چرخ پیدا شد ✽
لوائی تعزیه افزاده بود بر پا شد ✽

90. (f. 323^b). Another Episode entitled —

واقعة ساریان من كلام مقبل

Begins: —

محرم آمد و نخل امید بار آورد ✽
پر شک از . . . آبی بروی کار آورد ✽

There is a lacuna of two *beyts* on f. 327^b, but there does not appear to be any corresponding hiatus in the poem, which ends in the middle of f. 331^a. F. 331^b is blank.

91. (f. 332^a). An Arabic prayer, beginning: —

الحمد لله الذي هدى قلوبنا و لساننا بوجدانيته بذكر قل
هو الله احد و اعظم درجاتنا بشرافة اسمه الله الصمد الخ

92. (f. 332^b). Another *mathnavi* poem by *Mugbil*, beginning: —

دگر ز سطح فلک شد عیان مه ماتم ✽
فشردن شعله انوار نیر اعظم ✽

This poem ends near the top of f. 336^a, the remainder of which is blank.

93. (f. 336^b). Another Arabic prayer, beginning: —

بسم الله الرحمن الرحيم الحمد لله الذي على ما هدانا بهدائه
الرسول المطهر الاظهر الذي نزل في شأنه انا اعطيناك الكوثر الخ

This is followed by several other short prayers in Arabic, ending at the bottom of f. 339^a. F. 339^b and half of f. 340^a are covered with scraps of poetry, for the most part disjointed *beyts*.

94. (f. 340^a). An elegy by Mullá Muhtasham

(مرثیہ ملا محتشم)

Begins:

باز اینچہ شورش کہ در خلق عالم است ✽

باز اینچہ نوحہ و چہ عزا و چہ ماتم است ✽

This poem consists of 12 stanzas (بند) and ends at the bottom of f. 343^b.

The remaining 3 leaves of the manuscript are blank.

Similar collections of *ta'ziyas* exist in the British Museum (Add. 24, 987; Rieu, pp. 739—740), and the Bodleian Libraries (N° 1218; Ethé, col. 744). The former contains several poems by *Muqbil*, to whose authorship so many of the pieces in this manuscript are ascribed. The poet *Nasimí* there mentioned may perhaps be identical with our *Nasim*.

The substance of most of the episodes contained in this volume may be found in Sir Lewis Pelly's *Miracle Play of Hasan and Huseyn* (London, Allen and Co., 1879, 2 vols.). For further references to the literature of the *ta'ziyas*, see Ethé's Catalogue, *loc. cit.* Compare also M. Barbier de Meynard's *Poésie en Perse* (Paris, Leroux, 1877), pp. 69—74.

Concerning the collection here described, I have only to add that many of the versified Episodes have undergone collation, as indicated by the word بلغ placed after the title, and sometimes by variants given in the margin.

To many of the pieces the ejaculation یا امام علیہ السلام is prefixed.

HISTORY OF TÍMÜR.

Nos. LXVII, LXVIII.

Oo. 6. 14 and Oo. 6. 15.

ظفرنامه شرف الدین علی یزدی

The **Zafar-náma**, a history of Tímür, by **Sharafu'd-Din 'Alí Yazdí**. See Rieu, pp. 173—174; Ethé, col. 87—90; Pertsch's *Berlin Catalogue*, pp. 445—447 and 1062. The text has been published in the *Bibl. Ind.* series (1885—8).

Vol. I (Oo. 6. 14) contains ff. 339 (ff. 1^a and 339^b blank; ff. 47—52 and 253—254 supplied by another hand; ff. 199—200 wrongly transcribed so that they stand 199^a, 200^a, 199^b, 200^b); 23.7 × 16.7 c.; 17 l. Written in a good, clear *ta'liq*, apparently by the same hand as Vol. II, for date and copyist of which see below. Headings in red. Begins: —

حمداً كثيراً طیباً مباركاً لمن یوقی الملك من یشاء و تنزع
الملك ممن تشاء (sic) و صلوة طيبة دائمة علی خاتم الانبیاء
..... الخ مقالة اول در ذكر صادرات افعال و واردات احوال

صاحبقرانی انار الله برهانه الخ

This volume ends with the account of the birth of Ibráhím Sultán to Sháhrukh Mírzá (here called Amírzáda Sháhrukh) on Tuesday, Shawwál 26th, A. H. 796 (= August 24th, A. D. 1394), and the description of the rejoicings consequent thereon (concluded on Tuesday, Dhu'l-Qa'da 18th = September 14th, of the same year).

Vol. II (Oo. 6. 15) contains ff. 336 (ff. 1^a and 336^b blank; ff. 281 and 331—336 supplied in a later hand); 23.7 × 16.7 c.; 21 l. Written in a good, clear *ta'liq*. The transcription, as stated on f. 336^a in the colophon, was made by Aḥmad b. Hájí Muḥammad es-Sakkákí, and

completed on Muḥarram 7th, A. H. 903 (= Sept. 5th, A. D. 1497). This volume begins: —

گفتار در فرستادن حضرت صاحب قرانی شاهزاده شاهرخ را
سمرقند (sic) صاحب قران سپهر اقتدار صباح جمعه بیست و
یکم ذی القعدة امیرزاده شاهرخ را اشارت فرمود که متوجه
سمرقند شوند آنج

Ends with an enumeration of Tímúr's wives and concubines, entitled: —

گفتار در بیان خواتین و سراریء حضرت صاحبقران، خامه
عنبرین شمامه از نسب نامه که در زمان خاقان سعید عالیشان
شاهرخ بهادر سلطان نوشته شده چنین نقل می نمایند آنج

This is written in the margin of f. 335^b. The colophon occupies 9 lines on f. 336^a.

No. LXIX.

Add. 302.

ملفوظات صاحب قران

The revised and corrected edition of Tímúr's autobiographical memoirs, made from Abú Ṭálib el-Huseyní's Persian version by Muḥammad Afḍal of Bukhárá, at the command of Sháh-Jahán, in A. H. 1047 (= A. D. 1637—8). See Rieu, pp. 177—180; Ethé, col. 87.

Begins: —

حمد فراوان از شمار نثار بارگاه بادشاه علی الاطلاق سزد آنج

Ff. 368 (ff. 8 and 368, the latter blank, missing; ff. 1^a, 367^b blank); 30.8 × 20.4 c.; 21 l. Written in a good, clear *ta'liq* between margins ruled in red and blue. Headings in red. Transcribed by Muḥammad Sharafu'd-Dín حافظ قران مبین. Not dated.

The memoirs extend down to Tímúr's death on Sha'bán 17th, A. H. 807.

No. LXX. Add. 185. (Lewis 6).

مطلع السَّعْدَيْنِ لعبد الرزاق بن اسحق
السمرقندی (جلد اول)

The *first* volume (from A. H. 704 to the death of Tímúr and accession of Khalíl Sultán) of the **Maṭla'u's-Sa'deyn** of 'Abdu'r-Razzáq b. Isháq es-Samarqandí. See Rieu, pp. 181—183; Ethé, col. 91—92.

Ff. 298 (ff. 1^a, 296^a, 297^b—298^b blank); 30.7 × 18.7 c.; 25 l. Written in a fair Persian *ta'liq*; headings in red. Dated, in colophon on f. 295^b, Jumádá I, A. H. 1065 (= March—April, A. D. 1655).

Begins as usual: —

حسن مطلع انوار اخبار در افتتاح مقال الخ

The volume is wrongly described in a Latin note on one of the blank fly-leaves at the beginning as the sixth volume of the *Rawḍatu's-Safá*, and it is similarly named in a Persian note on f. 1^a.

The year A. H. 874 is mentioned on f. 2^a, l. 20, as the date to which the history is carried down.

The text ends on f. 295^b. Ff. 296^b—297^a contain genealogical tables of the Muzaffarids, from Ghiyáthu'd-Dín Hájí of Khurásán, and of Changíz Khán.

No. LXXI. Oo. 6. 17.

تاریخ عالم آرای عباسی
از تصنیف سکندر الشهیر بهمنشی

First part of the **Tárikh-i-'Álam-árá-yi-'Abbásí**, a history of the life and reign of Sháh 'Abbás I, with an introduction treating of his predecessors, composed in A. H. 1025 (A. D. 1616) by Iskandar, known as **Munshí**. See Rieu, pp. 185—188; Ethé, col. 153—157.

Ff. 238 (ff. 1^a and 238^b blank); 23.7 × 14.8 c.; 19 l.
Written in a fair *ta'liq*. Not dated.

Begins as usual: —

بسم الله الرحمن الرحيم، پرده کشائی (sic) در امید و بیم،
چون نشر محمد کبریای الهی که بیرون از دائرة عقول و افهامست
در خور رتبه و حالت بشر الخ

Contents: —

Preface, ff. 1^b—5^b.

Introduction (Muqaddama), ff. 5^b—54^a.

Ṣaḥífa I, ff. 54^a—237^b.

Khátima, ff. 237^b—238^a.

Ṣaḥífa II and *Maqṣad II* are wanting in this copy.
Ff. 60—117 lack the yellow and black margins within
which the rest of the text is enclosed, and seem to
have been supplied later.

No. LXXII. Add. 201. (Lewis 20a).

تاریخ عالم آرای عباسی (صحیفهٔ دویم)

Ṣaḥífa II of the *Tárikh-i-‘Álam-árá-yi-‘Abbási*,
containing the history of Sháh ‘Abbás I from his acces-
sion to the throne until A. H. 1025 (A. D. 1616).

Ff. 303 (ff. 1^a, 303^b blank); 28.0 × 15.7 c.; 23 l. Writ-
ten in a good *ta'liq*. Headings in red. No colophon.

Begins as usual: —

عنوان صحیفهٔ سلطنت و علا آرائی پادشاهان کامسار الخ

No. LXXIII. Oo. 6. 16.

تاریخ عالم آرای عباسی (مقصد دویم)

Maqṣad II of the *Tárikh-i-‘Álam-árá-yi-‘Abbási*,
comprising the history of Sháh ‘Abbás the Ṣafaví from
the beginning of A. H. 1026 (the 31st year of his reign)
to his death on the 24th of Jumáda I, A. H. 1038.

Ff. 87 (ff. 1^a, 87^b blank); 28.0 × 19.1 c.; 23 l. Written in a fair *ta'liq*; headings in red. Dated Monday, Rajab 19th, A. H. 1050 (= Nov. 4, A. D. 1640).

Begins: —

بعد از حمد و سباس خالق آسمان و زمین و ستایش و نیایش
دادار جهان آفرین که عالم ابداع و ایجاد را بوجود شهریاران با
دین و داد و فرمان روایان عدالت نهاد انتظام داد الخ

No. LXXIV. Add. 200. (Lewis 19^b).

تاریخ شاه اسمعیل صفوی

A History of the reign of Sháh Isma'íl I, the Šafaví (A. H. 907—930 = A. D. 1502—1524), to which is prefixed an account of his ancestors. This history is *not*, as stated on f. 1^a, and again on a slip of paper pasted inside the cover, the *Tárikh-i-'Álam-árá*, but a much rarer work, concerning which Dr. Rieu, in reply to my enquiry as to its existence amongst the MSS. of the British Museum, wrote to me as follows, in a letter dated Oct. 12, 1894: —

“As to your history of Sháh Isma'íl, we have here in Or. 3248 the identical work, same beginning and same contents. But it throws but an uncertain light on the subject. It is endorsed by Churchill جهانکشی خاقان, a title taken from the epilogue. No author's name in the text, but in the very last line, after . . . الحمد لله

ذره بی‌مقدار محمد علی بن نورا — و سلم تسلیماً. Whether this is meant for the author or the transcriber I cannot tell, most likely the latter. I noticed in the introduction after اما بعد a curious amount of verbal agreement for a page or two with a history of the Šafavís, Or. 2939, written A. H. 955—7 by Amír Maḥmúd, son of the celebrated historian Khwándamír.”

In a second letter, dated Oct. 18, 1894, Dr. Rieu wrote further: —

"Since I wrote to you about the history of Sháh Isma'íl, I looked again into our MS., and compared it with a history of the Šafavís written avowedly by Amír Maḥmúd, son of Khwándamír, and comprising the reign of Sháh Isma'íl, and that of Sháh Tahmásp [I] down to A. H. 957. There are throughout the first portion verbal coincidences and a similarity of arrangement which make it very probable that the anonymous work is also by Amír Maḥmúd, and that he incorporated in it his second in a condensed and somewhat altered form."

Ff. 188 (ff. 1^a—2^a and 187—188 blank); 29.5 × 18.8 c.; 23 l. Written in a good, clear *ta'liq* between borders of gold and colours. Dated Tuesday, the 10th of Rabí' I, A. H. 1102 (= Dec. 12th, A. H. 1690). Copyist, *Muhammad Shafi'*.

Begins: —

جهان آرایى پادشاهان عالم مدار، و فرمانروایی خسروان گردون
اقتدار، از میامن محمد مالک الملکیست الخ

In his preface the author, after glorifying the Šafavís as descendants of the Seventh Imám, Músá Kázim, from whom he traces the pedigree of Sháh Isma'íl, excuses himself from discussing anew the history of the Imáms, which, as he says, has been repeatedly told by other writers, and opens his narrative with an account of *Sultán Fírúz Sháh* (f. 3^a, l. 16), the 13th in line of ascent from Sháh Isma'íl. This is followed by a biography of his son, *عوض الخواص* (f. 3^b, last line), and his grandson *Seyyid Muhammad Háfiz* (f. 4^a). The principal remaining sections of the preface, to each of which a title written in red is prefixed, are as follows: —

ذکر بعضی از احوال سید صلاح الدین رشید نور الله مرقدہ (f. 4^b)

شرح مجملى از احوال سيد قطب الدين طاب ثراه (f. 4^b)

- ذکر برخی از احوال سید صالح قدس سره (f. 5^a)
 شرح بعضی از احوال سلطان سید جبرئیل نور الله مرقدہ (f. 5^a)
 ذکر بعضی از احوال سلطان سریر هدایت و ارشاد و برهان
 الاولیاء شیخ صفی الدین اسحق نور الله مرقدہ (f. 5^b)
 ذکر بعضی از احوال سید صدر الدین موسوی انار الله
 برهانه (f. 8^b)
 ذکر احوال سلطان علی سیاه پوش و ملاقات او با امیر کبیر
 صاحبقران امیر تیمور کورکان (f. 8^b)
 ذکر تولد سلطان شیخ ابرهیم مشهور بشیخ شاه و ارتحال جناب
 سلطانعلی در مسجد اقصی بسرای جاردانی (f. 11^a)
 ذکر بعضی از احوال سلطان جنید علیه الرحمة (f. 11^b)
 ذکر مجمعی از احوال سلطان حیدر سقی الله ضریحه (f. 13^a)
 ذکر تولد شاه اسمعیل بهادر خان (f. 13^a)

The remainder of the work, to f. 186^a, l. 18, contains the history of the life, victories and reign of Sháh Isma'íl I, until his death on Sunday, Rajab 18, A. H. 930 (= Sunday, May 22, A. D. 1524), and his burial at Ardabíl, concluding (on ff. 185^b—186^a) with a panegyric on his virtue, piety, and justice, and a brief account of the coronation of Tahmásp Mírzá on the day following his father's death, his age being then but 10 years and 6 months and 20 days.

The work ends with a short *Khátima* (conclusion) containing prayers for the prosperity and long life of the boy-king Sháh Tahmásp. The author must, therefore, evidently have written soon after A. H. 930.

Nº. LXXV.

Oo. 6. 49.

عباسنامه محمد طاهر وحید وغیره

Ff. 181 (ff. 1^a, 126^a—127^a, 132^a—135^a, 178^b—181^b)

blank; ff. 167—174 are misplaced so that they stand, 167, 173, 169, 170—172, 168, 174); 23.1 × 15.2 c.; 17 l. in first and second parts; 15 in third. Written in fair *ta'liq*.

Contains 3 separate works, viz.: —

I (ff. 1^b—125^b). The '**Abbás-náma**, a history of Sháh 'Abbás II, by Mírzá **Muḥammad Ṭáhir Wahíd**. The work is also called *Tárikh-i-Ṭáhir Wahíd* and *Tárikh-i-Jadíd*. See Rieu, pp. 189—190; Ethé, col. 158—9. Begins: —

نبایش خالقى را سزاست كه زبان محمّدت سگال را از كلمات
رنگين كسوت بال طاوسى در بر كرده آئخ

The transcription was completed by Durgá-Prashád on the 5th of Rabí' I, A. H. 1218 (= June 25, A. D. 1803).

II (ff. 127^b—131^b). Jámí's **Treatise on Rhyme** (رساله قافیه). This has been published, with an English translation, by Blochmann in his *Prosody of the Persians* (Calcutta, 1872). See also Rieu, p. 526^b; Ethé, col. 613, N° 28. Begins: —

بعد از تيمس بموزون ترين كلامى كه قافيه سناجان انجمن
فصاحت بدان تكلم كنند آئخ

There is an irregularly written commentary in the margins. No colophon or date.

III (ff. 135^b—178^a). **Persian Grammar** (قواعد زبان) by 'Abdu'l-Wásí' Hānsawí. See Rieu, pp. 1096^b—1097^a. Begins: —

رَبِّ اغْفِرْ وَ اَرْحَمْ وَ اَنْتَ خَيْرُ الرَّاحِمِينَ وَ صَلِّ عَلَى نَبِيِّكَ وَ رَسُولِكَ
مُحَمَّدٍ وَ آلِهِ وَ اصْحَابِهِ اَجْمَعِينَ اَمَّا بَعْدُ اَيْنَ رَسَالَةٍ اَيْسَتْ
چند ورقى معدود مشتمل بر قواعد و ضوابط كليّه زبان فارسى
كه فقير سراپا تقصير عبد الواسع هانسوى . . . از كتب لغت
و معانى و غيره انتخاب نموده آئخ

Transcribed by the same Durgá-Prashád. No date.

HISTORY OF NÁDIR SHÁH.

No. LXXVI.

Add. 316.

اخبار وقایع نادرشاه و فرخ سیر

Akhbár-i-Waqáyi‘i-Nádir Sháh ú Farrukh-Siyar. A short history of *Nádir Sháh*, followed by a short history of *Farrukh-Siyar*, wanting title and name of author, and perhaps being a mere excerpt from a general history.

Ff. 38 (ff. 1—3 blank); 22.8 × 17.4 c.; 13 l. Written in an ugly Indian *ta‘liq* and in Indian style. No colophon, date, or name of copyist.

The history of Nádir Sháh occupies ff. 4^a—23^b, and begins: —

اخبار وقایع نادرشاه مرد سپاهی از ولایت ایران بود از فصل
ایزدی در عهد شاه سلطان حسین بادشاه ایران که در مقدمه
سلطنت بسیار بیهوش بود در سرکار شاه بصیغه جمعدهاری ده
سوار در ابتدا نوکر گردیده آلتخ

Ends: —

علی قلیخان (f. 23^b) برادر زاده نادر شاه بادشاه ایران شد و
عادل شاه خطاب یافت،

این تواریخ تمام شد

The history of Farrukh-Siyar begins 2 lines lower on the same page: —

فرخ سیر بادشاه شده و عبد الله خان بنید یاره با خطاب قطب
الملک آلتخ

Bought from Sotheby on Dec. 2nd, 1864.

HISTORY OF THE AFGHANS.

No. LXXVII.

Add. 753.

ماخزن افغانى

تصنيف خواجه نعمت الله بن خواجه حبيب
الله هروى

The *Makhzan-i-Afghání* (or “*Makhzanu'l-Afghání*,” as it is less correctly styled on f. 3^b, l. 6), a history of the Afghans, including an account of their origin and genealogies, by Khwája Ni'matu'lláh b. Khwája Habibu'lláh of Herát.

That this is the shorter recension of the work described by Rieu at p. 212 of his *Catalogue*, and translated by Dorn (“*History of the Afghans, from the Persian of Neamet Ullah*”, London, 1829), is shewn by the division into 3 *Bábs* and 3 *Daftars* instead of into 7 *Bábs*, and by the occurrence of two passages noticed by Rieu as peculiar to the recension used by Dorn, the first, on f. 3^a, referring to Heybat Khan (Rieu, p. 210^b last paragraph); the second, on f. 158^a, a curious interpolation by one Ibráhím Batní (Rieu, pag. 212^a, last par., 212^b).

Ff. 246 (ff. 1^a, 245^b—246^b blank); 24.0 × 14.0 c.; 15 l. Written in a neat, compact *nasta'liq*, headings and marginal “running heads” in red; initial words, etc., overlined with red. Transcription completed on Jumáda'l-avval 11th, A. H. 1254 (= Aug. 2nd, A. D. 1838).

Báb I begins on f. 3^b, *Báb* II on f. 9^b, *Báb* III on f. 23^a, *Daftar* I on f. 37^a, *Daftar* II on f. 72^a, and *Daftar* III on f. 158^a. The conclusion (*Khátima*), not so entitled here, appears to begin on f. 189^a.

A note written in English by a former possessor on one of the fly-leaves at the beginning gives a brief account of the work and mentions Dorn's translation. It

further states that the MS. was transcribed in Peshawer in 1838, which does not appear from the colophon.

No. LXXVIII. Oo. 6. 56.

خلاصة الانساب

The **Khulāṣatu'l-Ansáb** ("Quintessence of Genealogies"), an account of the genealogy of the Afghan tribes, by the celebrated Rohīla chieftain Ḥāfiẓu'l-Mulk Ḥāfiẓ Raḥmat Khān b. Shāh 'Ālam Kutah Kheyl, composed in Rajab, A. H. 1184 (Oct.—Nov. A. D. 1770), as shewn by these verses at the end: —

بروز همایون و ماه رجب، بهنگام فترخ بوقت طرب،
بتاریخ میمون که بر یک هزار، فزون بود یکصد و هشتاد چار،
بعون الهی و فضل رسول، شده ختم این نسخه دل قبول،

See Rieu, pp. 212—213; Ethé, col. 173—4.

Ff. 96 (ff. 1^a and 96 blank); 22.5 × 13.0 c. 12 l. Written in a clear, but ungraceful, Indian *ta'liq*; headings and Arabic quotations in red, the latter mostly fully vocalised, and in many cases provided with glosses.

Copied for Major Charles (مارسک) from a copy belonging to Captain Hall (کپتان حال).

No. LXXIX. Oo. 6. 57.

خلاصة الانساب فى رد الروافض و المرتاب تصنيف حافظ رحمت خان

Another copy of the **Khulāṣatu'l-Ansáb**, by Ḥāfiẓ Raḥmat Khān.

Ff. 112 (f. 1^a rudely ornamented in colours; ff. 1^b—4^a blank, save for English and Persian titles on last; four Indian paper fly-leaves at end, of which the last is ornamented like f. 1^a on the verso); 23.0 × 14.0 c. 11 l. Written in fair Indian *ta'liq*.

No. LXXX.

Oo. 6. 58.

نزهة الضمائر
از تصنیف احمد علی

The **Nuz-hatu'd-Damá'ir**, a history of the Afghan power in India, written at the request of Major Charles Morrisk (مارسک) in A. H. 1195 (A. D. 1781) by Aḥmad 'Alí, resident at Murád-ábád.

Ff. 84 (ff. 1^a, 78^b—84^b blank); 22.6 × 13.5 c.; 12 l. Written in Indian *ta'liq*; headings and overlinings in red. Ends abruptly at the bottom of f. 78^a, and seems to be incomplete.

Begins (on f. 1^b): —

حمد متواتر و ثنائی (sic) متکثر مر خالق کبریائی بی
همتارا سزاوار است الخ

The history begins (on f. 4^a) with the coming of Sháh 'Álam Khán, the father of Háfiz Raḥmat Khán, to India in the first year of the reign of Farrukh-Siyar (A. H. 1124), and is carried down to the year A. H. 1166. It includes the reigns of Muḥammad Sháh and Aḥmad Sháh, and the invasion of Nádír Sháh.

GENERAL HISTORY OF INDIA.

No. LXXXI.

Oo. 6. 35.

انتخاب تاریخ فیروزشاهی

A general history of India from the time of Mu'izzu'd-Dín Muḥammad b. Sám (Shihábu'd-Dín Ghorí, A. H. 571—602) to the reign of Akbar, chiefly compiled from the *Ṭabaqát-i-Násirí*, the *Tárikh-i-Firúzsháhí*, and the *Tárikh-i-Bahádur-Sháhí*, by 'Abdu'l-Ḥaqq-Ḥaqqí, a celebrated saint of Delhi, who flourished during the latter part of the 16th and earlier part of the 17th centuries. An account of his life is given by Rieu (p. 14).

Of this work, variously entitled **Ṭabaqát-i-Akbari** (Add. 26, 210 of Brit. Mus.), **Dhikru'l-Mulúk** (Add. 16, 701, 1, of Brit. Mus.), and **Intikháb-i-Tárikh-i-Fírúزشâhî** (in the present MS.), Rieu, (pp. 223—4 of *Catalogue*) describes an earlier text and a later recension. This manuscript appears to contain the former.

Begins as usual: —

اللهم مالك الملك توتى الملك من تشاء و تنزع الملك من تشاء
و تعز من تشاء و تذلل من تشاء بيدك الخير اناك على كل
شىء قدير، منطوق آيه كريمه شامل على الاطلاق جل جلاله
و عم نواله مر بندگان خود را عموماً و خصوصاً آخ

Ends (on f. 75^a) with the verses cited by Rieu (p. 224^a, ll. 4—5) in evidence of the date of composition, and the colophon, which states that the transcription of the MS. (here entitled *Tárikh-i-Fírúزشâhî*) was completed on Dhu'l-Qa'da 2, A. H. 1221 (= Jan. 11th, A. D. 1807) by the Munshí Ghulám Muḥammad of Ṭaṭṭah-Nagar in Sindh.

Ff. 76 (ff. 1^a, 7^b—9^a, and 75^b—76^b blank); 25.2 × 13.8 c.; 20 l. Written in fair Indian *ta'liq*, headings and overlinings in red. A complete table of contents occupies ff. 1^b—7^a.

One of the fly-leaves at the beginning bears a seal-mark with the date A. H. 1212 and an inscription which seems to read انتون يوسف يوجب.

Nº. LXXXII.

Oo. 6. 18.

گلشن ابرهیمی مشهور بتاریخ فرشته
تصنیف محمد قاسم هندو شاه استرآبادی مشهور
بفرشته

Part of the **Gulshan-i-Ibráhímí**, a general history of India from the earliest times to A. H. 1015, com-

posed by Muḥammad Qásim Hindúsháh of Astarábád, commonly called **Ferishta**. This manuscript contains only the first two of the twelve **Maqálas** which constitute the whole work, and ends with Akbar's death in A. H. 1014 (= A. D. 1605). See Morley's *Descriptive Catalogue*, pp. 63—69; Rieu, pp. 225—228; Ethé, col. 116.

Ff. 313 (ff. 1^a and 313^b blank); 28.9 × 17.5 c.; 19—21 l.; pages mended and mounted throughout. Written in a bad Indian *ta'liq*; headings and overlinings in red. No colophon or date.

Begins: —

پیش وجود ہے آیندگان، پیش بقائی ہے پائندگان،

No. LXXXIII. Add. 2623.

گلشن ابرہیمی مشہور بتاریخ فرشتہ
تالیف محمّد قاسم ہندوشاہ متخلص بفرشتہ
ولد مولانا غلام علی استرآبادی

The second volume (from Maqála III, § 2, to the end) of the **Gulshan** [called in this MS. **Gulzár**]-i-**Ibráhímí**, better known as the **Tárikh-í-Ferishta**, by Muḥammad Qásim Hindúsháh **Ferishta**, the son of Mawláná Ghulám 'Alí, of Astarábád.

Ff. 290 (ff. 288^b—290^b blank); 32.0 × 23.0 c.; 25 l. Written in legible *ta'liq* between margins of red and blue on variously coloured paper. Copied in A. H. 1152 (A. D. 1739—1740) in Síkákul on the high road leading from Ḥaydarábád in the Deccan to Bengal, from a manuscript belonging to Muḥammad Maḥfúz Khán, successor and heir of the Nawwáb Anvaru'd-Dín Khán, by Khalílu'lláh Ghulám Sheykhán Aḥmad, *vaqáyi'-nigár* of Síkákul. See Rieu, pp. 228^b and 229^b). This

information is given, not in a colophon, but in an unusually elaborate title-page (f. 1^a), where it is further stated that the first volume of the history, comprising ff. 284 (which is not in the Cambridge Library) was written in A. H. 1154, *i. e.* two years later than this volume.

Begins: —

حمد و ثناء قادریہ کہ از درر الفاظ جہرۂ عروس معنی آراست الخ

Contents (for subjects of each division, see Morley's *Descriptive Catalogue*, pp. 63—69): —

Maqála III, § 2, f. 1^b; § 3, f. 54; § 4, f. 104^b, § 5, 110^a; § 6, 111^b.

Maqála IV, ff. 113^a—159^a.

Maqála V, ff. 159^a—192^a.

Maqála VI, ff. 192^a—202^b.

Maqála VII, ff. 202^b—212^a.

Maqála VIII, ff. 212^a—220^a.

Maqála IX, ff. 220^a—226^a.

Maqála X, ff. 226^a—249^b.

Maqála XI, ff. 249^b—253^b.

Maqála XII, ff. 253^b—286^a.

Khátima, ff. 286^a—288^a.

As far as f. 109^a, “running heads” have been inserted on the upper part of the recto of each leaf. The leaf on which each *Maqála* (from the 4th to the 12th) begins has attached to the margin a triangular piece of flowered chintz, from which a little tassel projects externally, serving as a marker. Of two loose sheets found in the volume (and now prefixed to f. 1) the first contains a table of contents down to f. 191, and the other the magic square from which is derived the mystic word بدوح (۸۴۳), commonly placed as a superscription on letters to ensure their safe arrival.

No. LXXXIV. Add. 681.

خلاصۃ التواریخ تصنیف منشی ساجان رای

The first part of the *Khulāṣatu't-Tawārīkh*, a general history of India from the earliest times to the accession of 'Ālamgír, by **Munshí Sanján** (according to Morley) or **Suján** (according to Rieu) **Rá'ī**, composed (Pertsch) in A. H. 1107 (= A. D. 1695—6). This work is the original of the Hindustání *Āráyish-i-Mahfil* of Mír Shír 'Alí Afsús. See Morley's *Descriptive Catalogue*, pp. 69—71; Rieu, pp. 230—231; Pertsch's *Berlin Catalogue*, pp. 455—456; and an article by Mr. Beveridge in the *J. R. A. S.* for Oct., 1894, pp. 733—768.

Begins as usual: —

نقاش نگارخانه کائنات و مصور کارگاه ممکنات چون اقتضاء
آن کرد آید

Ends abruptly in the middle of the last line of f. 164^a with the account of Sheykh Yúsuf the Qoreyshite's usurpation of supremacy in Multán (A. H. 857), and his capture and imprisonment. An English hand (perhaps Morley's) has written in red pencil at the foot of the page "here should follow the history of the Kings of Multán, etc."

Ff. 164 (f. 164^b blank); 30.0 × 19.1 c.; 19 l. Written in a fair Indian *ta'liq* on European paper of a bluish colour in a quite modern hand. Headings in red. No date or colophon. The manuscript bears on the fly-leaf at the beginning the autograph of William H. Morley and the date July 9th, 1853. Ff. 1^a and 164^a are also stamped with his seal. Obtained by the Library (apparently by purchase from Quaritch) on Feb. 14, 1870.

SULTANS OF DIHLÍ.

No. LXXXV. Oo. 6. 20.

تاریخ فیروزشاهی لضیاء الدین برنی

The *Táríkh-i-Firúzsháhí* of *Diya' u'd-Din Baraní*. See Rieu, pp. 919—920, *Ethé*, col. 97—98. The text has been printed in the *Bibliotheca Indica Series* (Calcutta, 1860—1862).

Ff. 368 (ff. 1^a, 364^a, and 368^b blank); 26.0 × 15.0 c.; 18 l. Written in an Indian *ta'liq*; headings in red.

The text offered by this manuscript is corrupt and abridged, with a good many lacunæ and innumerable errors. It begins with what forms the second clause of the doxology in the printed edition (p. 1, l. 6) as follows: —

شکر و سپاس مر پروردگاری را که اولو الابصار و اولو النهی را
بنور بصیرت منور و بفکر صافی آراسته آفرید الخ

It ends abruptly on f. 363^b, the last words corresponding to p. 600, l. 7 of the printed edition. Part of the 10th and the whole of the 11th *Muqaddama*, with which the work closes, are wanting. In the margin of this page is inscribed a satirical verse addressed to Sheykh Seyfu'd-Din Bakharzí, with his retort. These are as follows: —

مطایبه عزیزی با حضرت شیخ سیف الدین باخرزی
هلهای سیف الدین باخرزی، بسالسه ار تو بارزنی ارزی،
کی تو با آدمی توانی زیست، چون ترا گفته اند با خر زی،
جواب حضرت شیخ
برو ای دوست طاعتی میکن، تا بکی فسق و معصیت ورزی،
آخر عمر با تو خواهم زیست، چون مرا گفته اند با خر زی،

Ff. 364^a—368^a contain a fictitious dialogue between God and Moses, beginning: —

موسی گفت یا رب میخواستهم که از تو چند سؤال کنم اما
میتروسم الخ

This ends abruptly in the middle of a sentence.

The manuscript is not dated, but the seal-marks of former possessors on the first page bear dates early in the 12th century of the *hijra* (e. g. A. H. 1128 = A. D. 1716).

TIMURIDES.

No. LXXXVI. Add. 2778.

مقطع در تاریخ اکبر لمحمد عارف قندهاری
واقعات بابری لمیرزا خان عبد الرحیم بن بیرام خان

Ff. 123 (f. 1^a blank; f. 8 missing; ff. 41—42 misplaced so as to stand before ff. 25—40; which latter are consequently followed immediately by ff. 43—50; f. 51 missing; f. 53^b blank); 25.6 × 15.7 c.; 25 l. Rubrications throughout. First part (ff. 1—52) written in good *naskh*; second part in poor *ta'liq*.

The manuscript contains 2 separate works bound up together, of which the first is a **History of Akbar** by **Muḥammad 'Ārif of Qandahār**; and the second, part of the **Persian translation of Bābar's memoirs** made by **Mírzá Khan 'Abdur-Rahīm b. Bayrām Khān**.

(1) The **History of Akbar** (ff. 1—52) by **Muḥammad 'Ārif of Qandahār** (*cf.* Elliot's *History of India*, vol. V, p. 572, and vol. VIII, pp. 201 and 314) comprises the first 17 years of that monarch's reign. It begins as follows: —

مقطع در ذکر صادرات افعال و واردات احوال حضرت ببادشاه
 سلیمان دستگاه ابو المظفر جلال الدین محمد اکبر بادشاه
 غازی خلد الله ملکه ابدأ و بنیاد آن بر مقدمه و مقصدی
 و خاتمه نهاده شد، مقدمه و آن منحصراًست در ذکر واردات
 احوال و صادرات افعال حضرت خاقان اکبر معدلت گستر حمیده
 خصال،

ای گشته سربز پادشاهی جایست،
 در سایه چتر خسروی ماوایت،
 شد گلشن ملک و روضه ملت هم،
 آراسته از رای جهان آرایست،

"By the corrections, etc.," writes Professor Cowell, in a note now attached inside the cover, "it would seem "to be the author's autograph copy, and was perhaps "intended as an appendix to his general history, often "quoted by Firishtah. The author calls it a مقطع (section?) "and says that it is to consist of a مقدمه, a مقصد, and "a خاتمه. The first is to contain an account of Akbar's "reign, and is unfinished. Every chapter ends with a "prayer for Akbar, and there is no *bismi'llah* or address "to God at the commencement...."

For purposes of identification, the substance of the headings (written in red) which occur in the first 20 leaves are here given: —

Akbar's birth (f. 5^b).

His expedition to Kábul (f. 7^b)

Defeat and death of Hemú (f. 10^a).

War with Sikandar Súr and capture of Mánkút (f. 11^b).

Fall of Bayrák Khán (f. 13^a).

Adham Khán and Pír Muḥammad Khán march against Málwa (f. 17^a).

Death of Pír Muḥammad Khán (f. 18^a)

Death of Atka Khán and execution of Adham Khán (f. 18^b).

Mír Muḥammad Khán and his brothers are sent against Adam Khán (f. 19^a).

Return of Abu'l-Ma'álí from Medína to Gujerat, etc. (f. 19^b).

"The history ends abruptly (without colophon) with "the Emperor's return from Ajmír to Fath-púr Sikrí "towards the end of Rajab, A. H. 981 (cf. *Tárikh-i-Badd'úni*, vol. II, p. 170)."

The author, Muḥammad 'Árif of Qandahár, mentions his name in l. 18 of f. 3^a, and, in an erased passage on f. 5^a, speaks of Seyfu'd-Dín Muẓaffar Khán as his patron and the promoter of this enterprise.

(II) The Persian translation of *Bábar's Memoirs* (also incomplete) is that of Mírzá Khán 'Abdu'r-Raḥím b. Bayrák Khán (see Rieu, pp. 244—246; Ethé, col. 102—103), and begins as usual: —

در ماه رمضان سنه هشتصد و نود و نه در ولایت فرغانه در
سن دوازده سالگی پادشاه شدم آرخ

It goes down, as stated in Professor Cowell's note, to p. 128, l. 18, of Leyden and Erskine's translation.

Nos LXXXVII—LXXXVIII.

Oo. 6. 1. — Oo. 6. 2.

اکبرنامه تصنیف شیخ ابو الفضل بن مبارک علامی

The Akbar-náma of Sheykh Abu'l-Faḍl b. Mu-bárák, 'Allámí, in two volumes. See Rieu, pp. 247—251; Ethé, col. 110—115. The work has been published in three volumes in the *Bibliotheca Indica* series at Calcutta.

Oo. 6. 1 (the first volume, according to Rieu's description, corresponding to the first and second of the

printed edition) contains ff. 440 (f. 1^a blank), of 32.0 × 21.5 c., and 18—20 l. Written in fair Indian *ta'liq*, apparently by several different hands; headings in red. Some pages are larger than others and have been folded in at the edges to reduce them to the size of the volume, which therefore has a rather untidy appearance. The end of vol. I of the printed edition corresponds with f. 205^b, l. 7, of the MS.; and p. 375 of vol. II with f. 420^a. From this point onwards to the end of the volume the MS. no longer agrees with the printed text, for, while it wants the conclusion (*Khá-tima*), it carries the history down to the end of the 17th year of Akbar's reign (Dhú'l-Qa'da, A. H. 980). In this part of the MS., however, the correspondence with the printed text is hard to verify, and, indeed, it seems to represent a different recension. The end of the 17th year (vol. III, p. 31 of edition) is recorded on f. 432^b.

F. 433^a is headed in red ذکر بعضی ستمدیدگان و تعدی یافتگان. This is the last heading that occurs in the volume, which is incomplete; the text breaking off abruptly at the bottom of f. 440^b with the words: —

بعضی از ملازمان بارگاه اقبال را بتعاقب آن بیدولتان امر فرمودند و همچنان هرکه از ملازمان یکجبهت می آمد دفعه دفعه روان میساختند چنانچه تندی بیگ خان و منعم خان و محمد قلی برلاس و عبد الله سلطان و دیگر دولتخواهان پی یکدیگر شتافتند و نزدیک به نیمروز که ساعت مسعود

Oo. 6. 2. (The second volume, according to Rieu's description, corresponding to the third of the printed edition, except that it begins immediately after the preface with the events of the 18th year of Akbar's reign) contains ff. 278 (f. 1^a blank), of 35.5 × 22.2 c., and 30—36 l. It is written in an untidy Indian *ta'liq* hand, with headings in red. The transcription was completed in the

beginning of Rabī' I, A. H. 1042 (= Sept. 16th, A. D. 1632) by Muḥammad Hāshim b. Shihābu'd-Dīn.

The preface begins (on f. 1^b) as usual: — **ساخن تازه**، سازم بنام خدای، and ends on the last line but one of f. 2^a. Then follows immediately the beginning of the 18th year, so that the text passes at once from p. 3 to p. 31 of vol. III of the printed edition. There are some lacunæ, many pages being left partly blank, but in general the MS. agrees with the printed text as far as the beginning of the 47th year, where it breaks off abruptly, towards the bottom of f. 262^b (= l. 4 of p. 803 of the printed edition). The rest of this page is left blank. F. 263^a opens with the *Khâtima* of vol. II (خاتمة دفتر دوم), beginning: —

بنام ایزد ای فکرت تیز رو، که دادی ساخن را سرانجام نو،

This corresponds with p. 483, l. 17 of vol. III of the printed edition, and this conclusion ends likewise as does the conclusion of that volume, but it is much more voluminous, extending from f. 263^a to f. 265^b, l. 6. It is followed in turn by the *Khâtima* of vol. III

(خاتمة دفتر سییم), i. e. the conclusion of the *A'in-i-Akbari*, corresponding to pp. 245—283 of the printed edition of that work.

A seal mark, which seems to read **رام سنهای بهاری** ۱۱۷۳ is impressed on f. 29^a and f. 50^a.

No. LXXXIX. Add. 195 (Lewis 15).

اکبرنامه ابی الفضل بن مبارک

The first book (= vols. I and II of Blochmann's edition) of the **Akbar nāma**, comprising the first seventeen years of that monarch's reign.

Ff. 548 (f. 1^a blank), 25.6 × 16.3 c.; 17 l. Written in a good *Nasta'liq* between borders of gold; headings in

red. Dated in the colophon (on f. 548^b) Saturday the 14th of Jumádá I, A. H. 1034 (= Feb. 22, A. D. 1625). Copyist: Šadru'd-Dín Muḥammad b. Ja'far 'Alí, architect (*mi'már*), of Isfahán. The book-plate of the Emperor 'Álamgír, bearing date A. H. 1081, is affixed to the verso of the last leaf.

Begins as usual: —

الله اكبر، اين چه دريافتست زرف و شناختي شگرف آخ

N^o XC.

Oo. 6. 3.

اكبر نامه . جلد اول . جزو ثانی

Part II of the first volume of the **Akbar-náma**, containing the history of Akbar's reign from the 1st to the 17th year inclusive. In the *Bibliotheca Indica* edition this is called vol. II, each part of vol. I being reckoned a volume.

Ff. 246 (ff. 1—19, and 121 missing, f. 246^b blank); 29.75 × 20.0 c.; 17 l.; headings in red. Written in a legible Indian *ta'liq* by 'Atíqu'lláh of Gílán, a nephew of Jamíla Bánú Bēgam-Maḥall of Gílán, claiming descent from the great Sheykh 'Abdu'l-Qádir of Gílán. The transcription was finished in Sikandar-ábád on Friday, Dhú'l-Hijja 7th, A. H. 1140, corresponding to the 10th year of the reign of Muḥammad Sháh.

The missing leaves at the beginning of the MS. correspond to p. 1—p. 30, l. 22, of the second volume of the *Bibliotheca Indica* edition.

N^o. XCI.

Oo. 6. 4.

اكبر نامه (جلد ثانی)

The second volume of the **Akbar-náma**, containing the history of Akbar's reign from the 18th to the 46th year inclusive. It is to be noted that in the edition

of the *Akbar-nāma* published in the *Bibliotheca Indica* series what is generally called the *second* volume is named the *third*, each of the two parts into which vol. I is divided being reckoned a volume.

Ff. 418 (f. 1^a blank, f. 73 misplaced between ff. 79 and 80); 27.75 × 20.0 centimetres; 21 l. Written in an ugly Indian *ta'liq*; headings in red; margins ruled in red and blue.

Begins on f. 1^b: —

سخن تازه سازم بنام خدا، که نامش بمعنی بود رهنما،

Ends on f. 418^b: —

الا تا درین سطح رنگین نظام، سخن را ز معنی بلند است نام،

نظام سخن از کلام تو باد، طراز معانی ز نام تو باد،

Dated Saturday, Ramaḍān 15th, in the 47th year of [ʿĀlamgīr's] reign.

No. XCII.

Nn. 3. 57.

آئین اکبری تصنیف شیخ ابو الفضل بن
مبارک علامی

The *Ā'in-i-Akbarī* of Sheykh Abu'l-Faḍl b. Mubārak surnamed 'Allāmī; a good and complete copy, corresponding (save for the omission of a few of the statistical tables, etc., for which, in some cases, e.g. on ff. 330^b, 417^b, blanks are left) to vols. i and ii of the *Bibliotheca Indica* edition. For particulars of the author's life, see the introduction to the work last mentioned; also Blochmann's translation of the same; Rieu, pp. 247—248, 251—252; and Ethé, col. 115.

Ff. 472 (ff. 1^a, 472 blank); 39.7 × 21.6 c.; 17 l. Written in a good, careful Indian *ta'liq* between margins ruled in blue and red. The Arabic paging goes wrong in several places, but the leaves are rightly arranged.

The end of vol. i of the printed edition corresponds to f. 310^b, l. 3; the conclusion (*Khatima*) of vol. ii begins on f. 447^b, l. 2.

Begins as usual: —

ای ۴۰ در پرده نهان راز تو، بی خبر انجام ز آغاز تو،

Copied by (name illegible) the son of Sanhorám (سنهورام), and finished in the month of Sráwán in the year 1785, in the government (مسوبداری) of the Nawwáb Mubárizu 'l-Mulk Sar-Buland Khán. Acquired by Mr. Peter John Cullen of Aḥmadábád on July 17th, A. D. 1701.

No. XCIII.

Nn. 3. 56.

مآثر رحیمی

تصنیف آقا عبد الباقی بن خواجه آقا بابای

کرد نهاوندی

The *Ma'áthir-i-Raḥímí*, or memoirs of 'Abdu'r-Raḥím Khán-Khánán, by 'Áqá 'Abdu'l-Báqí b. Khwájé Áqá Bába-yi-Kurd of *Nahávand*. See Elliot's *History of India as told by its own historians*, vol. vi, pp. 237—243; Rieu, pp. 131^b, 970^b, and 1080^b. The work was completed in A. H. 1025 (A. D. 1616), and the author died in A. H. 1042 (A. D. 1632—3).

Ff. 732 (ff. 1^a, 216^b, 244^b, 456^a—458^b, 476^b, 489^b—490^a, 506^a, 507^b, 624^b, 630^b—631^a, 677^a. 704^b—705^a, and 732^b, blank); 45.0 × 22.0 c.; 34—36 l. Written in a fairly good Indian *ta'liq*; headings in red. The volume formerly belonged to Archibald Swinton, as witnessed by his book-plate (inside the cover) and his Persian seal (on f. 1^a). F. 1^a also bears the title of the MS. in English ("Maser Rahemy"); a statement of the number of leaves contained in the volume, in Persian; and the Persian seals of Mírzá Muḥammad b. Mu'tamad

Khán (with inscription **يا محمد** and date A. H. 1120 = A. D. 1708—9), and 'Abdu 'l-Qādir, who, from an inscription immediately following, appears to have bought the MS. on Dhú'l-Hijja 12th in the first year of the reign of 'Álamgír II (A. H. 1167—8).

Contents (for more detailed description see Elliot, *loc. cit.*): —

Preface, beginning with doxology, and ending with table of contents, ff. 1^b—3^a.

Introduction (مقدمه), ff. 3^a—16^b.

Book I (فصل اول), ff. 17^a—244^a.

Book II (فصل دوم), ff. 245^a—469^b.

Book III (فصل سوم), ff. 469^b—476^a.

Book IV (فصل چهارم), ff. 477^a—488^b.

Conclusion (خاتمه), ff. 490^a—732^a, in 3 chapters (قسم), of which ch. i begins on f. 492^a, and ch. ii on f. 508^a. Where ch. iii begins is not quite clear, if, indeed, it be not missing altogether. A printed notice of the work in English (taken, apparently, from a sale-catalogue), which is pasted inside the cover, concludes thus: — “At the end of the book is a curious account of several physicians, generals, poets, historians, and musicians. There is also bound up in the middle, by an ignorant book-binder, a formulary of letters unconnected with the work”. This last statement seems to be erroneous, for, though copies of a good many letters do occur on ff. 709^a—716^a, there seems no reason for supposing that they do not form an integral part of the work.

Begins (on f. 1^b): —

حمد و ثنا نه درخور این حوصله هاست و ستایش و سپاس
چه حد هر مدرك و صاحب ذكاست حمدرا نلى بايد خالى از
وسواس و سپاس را زباني حقيقت اساس آلى

From a very illegible note at the end of Book iv

(ff. 488^b—489^a) it would appear that this manuscript, having been read by 'Abdu'r-Raḥīm Khān himself (بنظر مطالعه آن قبله گاه در آمده بود), was collated and and corrected (? by the author) in Ramadān, A. H. 1030 (در شب عید ماه مبارک رمضان سنه ثلاثین و ألف) = July—Aug., A. D. 1621) before being placed in his library. Another note at the end of the volume (f. 732^a) in the same handwriting (also written in Burhānpūr in Khān-desh, apparently by the author, and also headed الله اكبر), apologises for the fact that the conclusion (*Khātima*) has not been collated and corrected like the previous part. This note, which is more legible than the first, runs as follows: —

الله اكبر — مصنف و مؤلف این نسخه گرامی موسوم بمآثر
رحیمی عبد الباقی نهاوندی در برهانپور خاندیش بشرف اتمام
آن توفیق یافت اما روزگار چندان مساعدت ننمود که
تصحیح و مقابله نماید از دوستان صادی و یاران موافق مأمول
است که چون بمطالعه این نسخه فرو می شوند از روی
مهربانی در اصلاح سهو و خطای آن بکوشند و جرم و تقصیر
[?] کاتب بعیب من بی دانش حساب [?] ننمایند و
این خاکسار را بنان سرافراز فرمایند،

The manuscript would therefore seem to have been written under the author's supervision, and to have been for the most part carefully collated and revised. There are, in fact, a considerable number of marginal annotations throughout the earlier portion of the volume.

No. XCIV.

Oo. 6. 38.

جهانگیر نامه

The *Jahāngīr-nāma*, or Memoirs of the Emperor

Jahángír down to the end of the twelfth year of his reign (A.H. 1027). This work, to be distinguished from the spurious memoirs, is sometimes entitled, as in the printed edition ('Alí-Garh, 1864), *Tüzuk-i-Jahángírí*. See Rieu, pp. 253—254; Ethé col. 116—117.

Ff. 214 (ff. 1^a, 212—214 blank); 24.0 × 15.0 c.; 15 l. Written in a poor Indian *ta'liq*; headings in red; no colophon. The second blank fly-leaf at the beginning bears the seal of Archibald Swinton.

Begins as usual: —

از عنایات بیغایات الهی یکساعت نجومی از روز پنجشنبه هشتم
جمادی الثانی هزار و چهارده هجری گذشته در دار الخلافه آگره
در سنه (sic) سی و شش سالگی بر تخت سلطنت جلوس
مودم الخ

Ends: —

تا این نوروز جهان افروز دوازده سال از جلوس این نیازمند
درگاه الهی بخیر و خوبی گذشته سال نو مبارکی و فرخی آغاز
شد، روز مبارکشنبه دویم فروردی (sic) ماه جشن وزن قمری
انجمن افروز گشت در سال پنجاه و یکم از عمر این نیازمند
مبارکی آغاز شد، امید که مدت حیات در مرضیات الهی
صرف شود و نفسی بی یاک او نگذرد و السلام؛

No. XCV.

Add. 412.

جهانگیر نامه

Another copy of the *Jahángír-náma*, or Memoirs of the Emperor Jahángír.

Ff. 200 (f. 1^a blank; f. 196 cancelled; ff. 1—56 on brown-tinted paper); 27.5 × 16.0 c.; 21 l. Written in a good clear *ta'liq*; over-linings in red. The manuscript was transcribed by one Karímu'lláh, describing himself

as a student, and was completed on Tuesday, Muḥarram 22nd, in the 9th year of the reign of Muḥammad Sháh (= A. H. 1139, Sept. 19th, A. D. 1726).

Begins as usual. Ends with the first sentence quoted from the conclusion of Oo. 6. 38, with the words: —

بیمبارکی و فرخی آغاز شد

N^o. XCVI.

Oo. 6. 62.

اقبالنامه جهانگیری (جلد سوم)

The *third* volume of the *Iqbálnáma-i-Jahángirí*, by Muḥammad Sharíf, entitled *Mu'tamad Khán*. The first and second volumes, containing the history of Bábar, Humáyún and Akbar, are rare. This third volume, containing the history of the reign of Jahángír from his accession to his death, is common, and the text of it has been printed in the *Bibliotheca Indica* (Calcutta, 1865), and at Lucknow (A. H. 1286). See Aumer's *Munich Catalogue*, pp. 92—93; Rieu, p. 255; and Ethé, col. 119. The title is given on f. 183^b, l. 2, as *Fahángir-náma*, but this is properly the name of another work.

Ff. 184 (ff. 1^a and 184 blank); 21.1 × 12.0 c.; 15 l. Written in an Indian *shikasta*; headings in red. The Arabic paging is wrong from f. 42 onwards, f. 41 not having been numbered.

Begins as usual: —

شایستهٔ سریر سلطنت و فرمانروائی و زبینهٔ افسر خلافت
و کشور کشائی آید

From the colophon which follows the list of eminent Indian minstrels wherewith the printed text ends, it appears that this manuscript was written in the reign of Muḥammad Sháh, and finished on the 21st of Muḥarram in the twelfth year of that reign (A. H. 1143).

No. XCVII.

Add. 1082.

اقبالنامه جهانگیری تصنیف معتمد خان

Another copy of the *third* volume of the *Iqbál-náma-i-Jahángirí*, by Mu'tamad Khán, containing the history of the reign of Jahángír.

Ff. 142 (f. 1^a blank; ff. 114—119 missing; defective at end); 26.0 × 16.5 c.; 17 l. Written in a fair *ta'liq*; headings in red. Not dated. Presented by Dr. W. Wright.

Begins as usual:—

شایسته سریر سلطنت و فرمان روائی زبندۀ افسر خلافت
و کشور کشائی آخ

The medial lacuna, comprising, apparently, ff. 114—119, corresponds with pp. 239—250 of the printed text; and the end of the MS., before the final lacuna, with p. 297 of the same, 5 lines from the bottom.

No. XCVIII.

Oo. 6. 21.

پادشاه نامه (جلد دوم)

The second part of the *Pádisháh-náma* by 'Abdu'l-*Hamíd Lahawrí*, containing the history of Sháh Jahán during the second decade of his reign (A. H. 1047—1057). This volume corresponds exactly with vol. 11 of the printed edition of the *Bibliotheca Indica* series.

See Rieu, pp. 260—261; Ethé, col. 121—122.

Ff. 334 (ff. 6^b, 7^a, and 334^b blank); 25.7 × 13.8 c.; 19 l. Written in a very bad Indian *nim-shikasta*; headings in red. A table of contents occupies ff. 1^a—6^a. This is interrupted on f. 2^a by a short account of the work and its authorship, which has been transcribed in *naskhí* and translated into English on a separate sheet of paper by the late Professor E. H. Palmer. In this the volume is correctly described as the "second volume

of the *Pádisháh-náma*” (مجلد دوم از تاریخ بادشاه نامه), but the author’s name is wrongly given as Sheykh ‘Abdu’l-*Majid* Lahawri. At the bottom of this page, as well as in the colophon on f. 334^a, the book is called “*Shah-Fahán-náma*.”

Begins as usual: —

سپاس والا اساس دادار كارساز و كردگار بى انبازرا آلىخ

The date of transcription, as given in the colophon, would appear to read “the 17th year of Muḥammad Sháh” (= A. H. 1147, A. D. 1734).

No. XCIX.

Oo. 6. 37.

ظفرنامه پادشاه عالم گیر، رمز و اشارهای عالمگیری،

Two volumes bound in one, the second consisting of two parts, each with separate pagination in Arabic, Ff. 111 (ff. 1^a, 65^b—67^a, 109^b—111^b blank); 23.4 × 16.0 c.; 15 l. in vol. 1, 18 l. in vol. 11. Written in a small, neat *ta’liq* on paper variously tinted.

Contents: —

I (ff. 1—66). A history of the first 5 years of Awrangzib’s reign. Though entitled ‘*‘Álamgír-náma*’ both in an English note on the fly-leaf at the beginning, and in the colophon on f. 65^a, l. 8, this is not the work generally known by that name, but that represented by Add. 26, 234 in the British Museum, entitled *Zafar-náma-i-‘Államgírí*, and ascribed to Mír khán, Şúba-dár of Kábul. See Rieu, pp. 265—6.

Begins: —

ابو المظفر محمى الدين محمد اورنگ زیب بهادر عالمگیر بادشاه غازی،
آن قطب فلك سلطنت و جهاننداری مرکز دایره عظمت
وبختیاری مقتدای خواقین جم شکوه قبله گاه سلاطین معدلت
پنرزه آلىخ

Ends with the death and burial of Sháh-Jahán in Rajab, A. H. 1076 (= Jan.—Feb., A. D. 1666). In the colophon (on f. 65^a) the names of the scribes are given as Muḥammad Karím and Muḥammad Rawshan, and the date of transcription as Ramaḍán 25th, A. H. 1196 (= Sept. 3rd, A. D. 1782), in the 24th year of Sháh 'Álam's reign.

II (ff. 67—98, numbered 1—33 in Arabic). The collection of 'Alamgír's letters to his children and some of his ministers, compiled in A. H. 1152 by Budh Mal, surnamed Rám, for Rájah Ayámál, and entitled *Rams u ishára-há-yi 'Álamgírí*. See Rieu, pp. 401^b—402^a, under description of Add. 26, 240.

Begins: —

تمهید نگارش کلام و تسوید گذارش مرام تحمید واحد بر
حف و توحید محیط مطلق است الخ

The verse cited by Rieu (p. 401^b, end) as giving the title and date of compilation occurs on f. 69^a (3, according to the original paging), ll. 3—5, and is preceded by another, giving the name of the compiler and his patron, which runs thus:

پرداخت بضبط شقه‌ها بنده رام،
بر طبق صلاح راجه‌مل جیوبیری،
نام رقعات خاص و هم تاریخش،
شد رمز و اشارهای عالمگیری،

The colophon on f. 98^b gives the scribe's name as Muḥammad Rawshan the 'Othmánlí [Turk], son of Muḥammad 'Azím, son of Muḥammad 'Aṭá, domiciled in Ráwatpúr (راوت پور) in the government of Lakhnaw, —

ساکن قصبه اندام سرکار لکهنو مصاف صوبه اوده در موضع
— and the date of completion as the 7th of Dhú'l Hijja, A. H. 1196 (= Nov. 13th, A. D. 1782).

III (ff. 99—109, numbered ١—١١ in Arabic). More letters, commands, and instructions emanating from Awrangzīb, with some representations addressed to him (ff. 99^a—104^b, ending with colophon nearly as above and dated the same day); and wise sayings and maxims of Awrangzīb, in two sections, the first on the honour due to parents (ذكر ادای حقوق مادر و پدر) the second entitled انتخاب نکات انوار الحکمت (ff. 106^a—109^a), embodying numerous short aphorisms styled حکمت. Dated Dhu'l Hijja 15th A. H. 1196.

No. C. Add. 215 (Lewis 33).

اوصاف نامه عالمگیری و اعظم نامه،

تصنیف الله یار بن حاجی محمد یار اوزبک بلخی،

Ff. 24 (ff. 1^a, 12^b, 13^a, and 24^b, blank); 26.5 × 16.2 c.; 9 l. Written in a large, clear Indian *talīq* between borders of gold and colours, on pink paper.

Contents: —

I. *Awṣāf-nāma-i-‘Ālamgīrī* (so entitled on f. 1^a), a panegyric in mixed prose and verse (the latter consisting of imitations of *qaṣīdas* by Abu'l-Faraj Rūnī, Ṭālib-i-Kalīm, Pūr Bahā-yi-Jāmī, etc.) on Awrangzīb ‘Ālamgīr (A. H. 1069—1118), beginning, after a short doxology in Arabic: —

آما بعد از حمد و ثنا و درود بر محمد مصطفی صلی الله علیه
وسلم ذکر بادشاه اسلام اعظم شانه و اوضح برهانه آله

II. *A‘zam-nāma* (so entitled on f. 13^a), a similar panegyric on Prince Muḥammad A‘zam, beginning: —

آن بنده پیروی که زبان در دهان نهاد،

در کلام در صدف هر زبان نهاد،

The Author's name is given, both on f. 12^a, and on

f. 24^a. as Alláh-Yar b. Hájí Muḥammad-Yár Uzbek, of Balkh.

To f. 24^a is affixed Awrangzíb's book-plate, bearing the date A. H. 1081.

Nos. CI, CII. Add. 408. — Add. 409.

سِير المتأخرين
تصنيف غلام حسين بن هدايت على خان بن
السيد عليم الله بن السيد فيض الله
الطباطبائي الحسنى

The *Siyaru'l-Muta'akhhirín*, a history of the Indian empire, from the death of Awrangzíb to A. H. 1195; with a detailed account of transactions in Bengal from A. H. 1151 to A. H. 1195; to which is prefixed a *Muqaddama*, or Introduction, almost equal in extent to the rest of the Work, by Ghulám Huseyn b. Hidáyat 'Alí Khán b. es-Seyyid 'Alímu'lláh b. es-Seyyid Feyḍu'lláh eṭ-Ṭabaṭabá'í el-Ḥasaní.

See Morley's *Catalogue*, pp. 105—108; Rieu, pp. 280—281; Ethé, col. 140—141. The text was edited at Calcutta in 1833 by 'Abdu'l-Majíd in two volumes, which exactly correspond to these two volumes.

The *first volume* (Add. 408), like vol. I of the Calcutta edition, contains the prolegomena (*Muqaddama*), a sketch of the history of India from the time of the Kawravas and Pándavas down to the time of Awrangzíb. This (see Rieu, pp. 280—281, and p. 231^a) is taken with but little alteration from the *Khulāṣatu't-Tawárikh* of Munshí Sujân Râ'e. Ff. 514 (1^a and 514^b blank), and fly-leaves α—ε and ε—κ (all blank); 24.5 × 15.7 c.; 17 l. Written in fair Indian *ta'liq* (not all in the same hand); headings in red. Begins and ends like vol. I of the Cal-

cutta edition. No colophon, date or name of copyist. A Persian letter referring to the manuscript (with the first volume of which it was apparently sent to a previous owner), and signed Seyyid Ibráhím, is now attached between ff. 1^b and 2^a.

The *Second volume* (Add. 409) corresponds with vol. II of the Calcutta edition, and is, like it, divided into two parts, separated by one or two blank leaves. Ff. 757 (1^a, 598^a—599^a, and 757^b blank); fly-leaves α—ε and η—λ (all blank). Ff. 430—446 are wrongly arranged as follows: — 430, 440—445, 439, 431—438, 446. The Arabic paging is wrong for these leaves (which are numbered according to their present erroneous order); also for f. 454 (which is numbered 455), and thence on to f. 553 (numbered 555) where it becomes wrong by 2, and so continues to f. 720 (numbered 722), where it ceases. No colophon, date, or name of copyist, but only the following verse inscribed in red after the concluding words: —

باد یا رب عمر این صاحب کتاب،
تا بود بر چرخ گردان آفتاب،

An unfinished portrait of the Nawwáb Majdu'd-Dawla 'Abdu'l-Aḥad Khán, which was lying loose between the leaves, is now attached so as to face f. 1^a.

LOCAL HISTORIES OF INDIA, ETC.

No. CIII.

Add. 2772.

تاریخ کشمیر نراین کول متخلص بعاجز

The history of Kashmír compiled in A. H. 1122 (= A. D. 1710—1711) by Naráyan Kúl, continued by a later writer down to Sambat, 1903 (= A. D. 1846).

See Rieu, pp. 298^b—299^b, Ethé, col. 170—171 (N°. 318).

Ff. 232 (ff. 1^a, 118^b—120^b, and 232^b blank; ff. 113—120 misplaced at the end of the volume, after f. 232); 19.8 × 13.8 c.; 12 l. Written between margins ruled in colours, in a fair Indian *ta'liq*.

Begins as usual: —

سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی که پادشاهی
بخش پادشاهان فلک رخس است آلیخ

The list of *Ṣubadārs* from the conquest to A. H. 1122 ends on f. 112^b. The topographical description of Kashmīr occupies ff. 113^a—118^a (wrongly bound at the end of the volume, after f. 232), and appears to be incomplete.

The remainder of the manuscript (ff. 121—232) appears to be another history of Kashmīr, from the 32nd year of Akbar's reign (A. H. 995 = A. D. 1587) to A. H. 1262, A. D. 1846. It is defective at the beginning, as appears from its abrupt opening, and also from the words حکیم علی که ذکر در اوراق گذشته گذشته است on the first page. The first date mentioned is, as above stated, A. H. 995. The principal headings are as follows: —

- | | |
|-----------------------|--------------------------------------|
| F. 131 ^b . | پادشاهی جهانگیر شاه |
| F. 142 ^a . | آغاز پادشاهی شاهجهان پسر جهانگیر شاه |
| F. 150 ^a . | بر تخت نشستن اورنگ زیب |
| F. 159 ^a . | پادشاهی شاه عالم |
| F. 161 ^b . | پادشاهی جهاندار شاه پسر شاه عالم |
| F. 162 ^a . | پادشاهی سلطان فرخ <سیر> |
| F. 164 ^a . | پادشاهی محمد شاه بن جهانشاه |
| F. 181 ^a . | داستان پادشاهی دورانیان |
| F. 197 ^b . | در ذکر مهراجہ رنجیت سنگه پادشاه |

- F. 202^a. آغاز ظهور سنگان در کشمیر
 F. 209^a. در وفات رنجیت سنگه
 F. 210^a. پادشاهی کهک سنگه و پسرش نو نهال سنگه
 F. 211^a. بر تخت نشستن شیر سنگه
 F. 219^a. در بیان کشته شدن شیر سنگه
 F. 220^b. پادشاهی دلپ سنگه
 F. 224^b. در بیان کشته شدن هرا سنگه
 F. 228^b. در بیان آمدن صاحبان انگریزان بداعیه تسخیر
 لاهور <و> جنگ کردن با سنگان

The last event recorded is the death of Sheykh Ghulám Muhiyyu'd-Dín, of which the date (A. H. 1262) is commemorated in the following verses: —

شیخ افضل غلام محی الدین، بود بی مثل در سخاوت و داد،
 کرده پدرود دار دنیائی، سوی عقبی چوروی خویش نهاد،
 ملهم غیب گفت تاریخش، سید المرسلین شفیعش باد،

No mention seems to be made of the name of the author of this later history, but the fact that he often gives dates according to the Hindoo calendar would suggest that he was a Hindoo.

The manuscript belonged formerly to Lieutenant Chalmers of the 34th N. I.

No. CIV. Add. 198 (Lewis 18).

برهان المآثر لعلی بن عزیر اللہ الطباطبائی

Autograph copy of the **Burhānu'l-Ma'áthir**, a history of the Bahmaní and Nizám-sháhi dynasties of the Deccan from A. H. 742—1004, by 'Alí b. 'Azí-

zu'lláh et-Ṭabāṭabá'ī. See Rieu, pp. 314—315 and 1085^a.

Ff. 582 (ff. 1^a, 229—231, 249^b—250^b, 540^b—544^a and 582^b blank; ff. 9—14 misplaced so as to stand after ff. 15—232); 23.8 × 15.3 c.; 17 l. Written in fair *ta'liq* with rubrications.

Begins: —

بنام آنکه هستی نام ازو یافت آرخ

There are several lacunæ in the text (corresponding with the blanks enumerated above). The first part, which carries down the history to the death of *Famál Khán* on Rajab 13th, A. H. 999, ends on f. 540^a with the following colophon, which clearly shews that the manuscript thus far was transcribed by the author himself: —

وقع الفراغ من تأليفه و تسويده في ليلة الاحدى رابع عشر
من شهر المبارك المسمى بربيع الاول من شهور سنة ثلث و الف
من الهجرة النبوية المصطفوية عليه و اليه الف الف صلوة و
تحية على يد العبد المذنب المفتقر الى رحمة الله الولي على بن
عزيز الله الطباطبائي الحسنى غفر الله له و لوالديه آرخ

That so much of the history was completed during the reign of Burhán Sháh (d. Sha'bán 18th, A. H. 1003) is apparent both from the prayer for the continuance of his prosperity which precedes the colophon, and from the date which the latter bears (14th of Rabi' I, A. H. 1003 = Nov. 27, A. D. 1594).

The remainder of the history (the portion following the "gap of two years" mentioned by Rieu, p. 315^b, second paragraph) occupies ff. 544^b—582^a, and begins: —

گفتار در موجبات توجّه سپاه كينه خواه مغل بمالك دكن و
في نيل مقصود معاودت نمودن قال الله سبحانه و تعالى عما
يصفون الا حزب الله هم الغالبون،

This second part, or appendix, ends on f. 582^a with another colophon dated Thursday, Muḥarram 22nd, A. H. 1038 (= Sept. 21, A. D. 1628), and was copied by Abú Ṭālib b. Seyyid 'Alí eṭ-Ṭabāṭabá'í, who appears to be the author's son.

No. CV.

Add. 808.

نشان حیدری

تصنیف میر حسین علی بن سید عبد القادر
کرمانی

The *Nishán-i-Haydarí*, a history of Ḥaydar 'Alí Khán and Tipú Sulṭán, rulers of Mysore, by Mír Ḥuseyn 'Alí b. Seyyid 'Abdu'l-Qádir Kirmání, who completed it, as stated on f. 240^a, on Rajab 19th, A. H. 1217 (= Nov. 15th, A. D. 1802), a date contained in the word *تواریخ* ("histories"). See, however, Rieu, pp. 331—2, where, in a description of another work by the same author, this history is stated to have been composed "at the close of A. H. 1213". See also Morley's *Catalogue of the Historical Manuscripts in the Arabic and Persian Languages preserved in the Library of the Royal Asiatic Society of Great Britain and Ireland*, pp. 87—88, where the title of this work is given more fully as: —

نشان حیدری و خروج و نزول دولت تیمپو سلطان

The whole work has been translated into English by Colonel W. Miles, and published in two volumes by the Oriental Translation Fund.

The first volume of the translation (corresponding to ff. 1^b—154^b of this MS.) is entitled "A History of Hydar Naik", and was published in 1842. It consists of 31 chapters, which begin as follows in this MS.: — ch. I on f. 3^b; ch. II on f. 12^b; ch. III on f. 14^a; ch. IV

on f. 14^b; ch. V on f. 19^b; ch. VI on f. 23^a; ch. VII on f. 26^a; ch. VIII on f. 34^a; ch. IX on f. 36^a; ch. X on f. 39^a; ch. XI on f. 42^b; ch. XII on f. 47^a; ch. XIII on f. 49^b; ch. XIV on f. 55^a; ch. XV on f. 58^b; ch. XVI on f. 61^a; ch. XVII on f. 73^b; ch. XVIII on f. 78^a; ch. XIX on f. 84^a; ch. XX on f. 91^b; ch. XXI on f. 96^a; ch. XXII on f. 98^a; ch. XXIII on f. 102^a; ch. XXIV on f. 104^b; ch. XXV on f. 111^a; ch. XXVI on f. 115^b; ch. XXVII on f. 117^b; ch. XXVIII on f. 121^b; ch. XXIX on f. 130^a; ch. XXX on f. 138^a; ch. XXXI on f. 147^a.

The second volume of Colonel Miles's translation corresponds to ff. 154^b—240^a of this MS., the correspondence of the 20 chapters of which it consists being as follows:— ch. I, f. 154^b; ch. II, f. 157^a; ch. III, f. 164^a; ch. IV, f. 168^b; ch. V, f. 171^b; ch. VI, f. 174^b; ch. VII, f. 180^a; ch. VIII, f. 185^b; ch. IX, f. 189^b; ch. X, f. 192^b; ch. XI, f. 196^b; ch. XII, f. 200^a; ch. XIII, f. 203^a; ch. XIV, f. 206^a; ch. XV, f. 211^b; ch. XVI, f. 216^b; ch. XVII, f. 220^b; ch. XVIII, f. 224^b; ch. XIX, f. 229^a; ch. XX, f. 237^b; Conclusion, f. 239^b.

Ff. 240 (f. 1^a blank); 23.7 × 20.0 c.; 17 l. Written in legible *ta'liq*.

Begins:

شیرازة دفتر اخبار عالم، و جامع مجموعه افراد اوضاع متباين
کافه اسم حمد ممالك ملكيست که علم جاه و جلالت بيدان
شهود بر پا شده آلتخ

The transcription of the MS., as stated in the colophon on ff. 240^a—240^b, was concluded on Rabī' I, 6th, A.H. 1231 (= Feb. 5th, A.D. 1816) by Seyyid Sháh 'Alí, in Balhárí, a dependency of Adhúní, for Major Woodhouse, by whom it was presented, as stated in an English note on the fly-leaf at the beginning, to the Portsmouth Literary and Philosophical Society in the year 1825.

No. CVI.

Add. 1098.

کوائف شش صوبہ دکن

An account of the six *Śubas*, or provinces, of the Deccan, their revenue, condition, and something of their history, without title, preface, or author's name, beginning abruptly: —

کوائف صوبہ بانسور خاندیش، این فقرہ از سنہ تالیف خبر
۱۲۰۴

میدهد، در سوائف ایام این سر زمین بیشتر خراب بود و بر
قلعہ اسیر جوقی بسر میبردند الخ

Ff. 124 (ff. 1^a, 116^b—124^b blank); 23.6 × 13.0 c.; 15 l. Written in a good *ta'liq*; headings in red, generally repeated in the margins.

The six *Śubas* stand as follows in the manuscript: — I. *Khândish*, f. 1^b; II. *Barâr*, f. 17^b (*Bâld-Ghât*, f. 18^a; *Pâyân-Ghât*, f. 25^b); III. *Awrangâbâd*, f. 38^b; IV. *Bidar*, f. 57^a; V. *Bijâpûr*, f. 67^a; VI. *Haydarâbâd*, f. 88^b.

Ends with the following colophon, from which it would appear that the information embodied in this manuscript was derived from state-papers dating from the time of Āṣaf Jâh Nizâmu'l-Mulk (d. June, A. D. 1748): —

الحمد لله على احسانه كه تحرير كیفیت صوجات ششگانه
دكن از روى دفتر آصفجاي و قانونچه قديمه بقلم آمد و هر كه
از جمع و سمت و مسافت و اطراف بتحقق پیوسته بر نوك
قلم گذشت و آنچه معلوم نشد همچنان معطل داشت،

The manuscript bears the Library stamp of July 20th, 1878, but appears to have been received in 1874.

N^o. CVII.

Add. 1099.

احوال محاصل شش صدوبه دکن

Account of the revenues of the Deccan, bearing on the first fly-leaf at the beginning the above title in Persian, and on the fourth the following inscription in English: — "W^m Kirkpatrick. The *Déh-bul-Déh* of the six Soubahs of the Decan, being a rental shewing the *Fumma-Kámil*" (*i. e.* جمع کامل, gross receipts) "of those Soubahs by Villages. Copied from the Archives of the Exchequer at Awrangabad. N. B. These Revenue statements refer to the time of Behadur Shah. The *Déh-bul-Déh* of the Soubah of *Hyder-abad* is wanting: and the Revenues of that Province are detailed no farther than by Purgannahs." The manuscript seems to have been bought from Messrs Trübner on June 23rd, A. D. 1874, but bears the Library stamp of July 20th, 1878.

Ff. 388 (ff. 1^a, 141^b—143^a, 181^b—183^a and 213 blank; f. 219 is wrongly numbered 229); 36.0 × 21.4 c.; 10 double lines (the upper one of each pair for the place-names, the lower for the figures, which are written throughout in the cypher called *raqam*) to the page. Written in *ta'liq* with some *shikasta* forms.

Contents: —

- I. The *Śūba* of Awrang-ábád, ff. 1^b—62^b.
- II. " " " Bídár, ff. 63^a—106^b.
- III. " " " Khándísh, ff. 107^a—141^a.
- IV. " " " Barár. (1) Bálá-Ghát, ff. 143^b—181^a.
(2) Pá'in-Ghát, ff. 183^b—263^b.
- V. " " " Bījápúr, ff. 264^a—361^a. (Some English notes in margin, especially on ff. 305—306).
- VI. " " " Farkhunda-Bunyád, ff. 361^b—372^b.

From a statement on ff. 372^b—373^a the original computation of the revenues embodied in this volume would seem to have been concluded on Saturday, 29th of Jumáda I,

A. H. 1079 (= November 4th, A. D. 1668) by Şaḡī'u'd-Dīn Muḥammad, assisted by Rām-Rá'e (the actual accountant, who calls himself *بندھا کمتربین*), according to instructions issued by Şaḡī Khán. The remainder of the volume (ff. 373^b—388^b) contains accounts of pensions and salaries, and of the 5 different calenders in use (of the *Hijra*, of *Alexander*, of *Yezdigird*; and the *Ġalālī* and *Ilāhī* computations), and a list of fortresses and castles.

No. CVIII.

Add. 304.

Ff. 87 (ff. 1^a, 22^b—24^b, 42^a—42^b blank); 18.75 × 11.75 c.

Contains three distinct works, the two first written in the same hand (a fair Indian *ta'liq*) with continuous (though, from p. 9 onwards, erroneous) Arabic pagination, eleven lines forming the page; the third written in an older *ta'liq* on different paper, seventeen lines forming the page. These works are as follows: —

I (ff. 1^b—22^a). A short historical account of Jawnpúr, written for Mr. Charles Chisholme, the Registrar of that town, by Seyyid Ghulám Ḥasan-i-Zeydī [el-Wásitī] about A. D. 1805. See Rieu, p. 311.

II (ff. 25^a—41^b). A short account of Calcutta by the same author, beginning; —

بر متیقظ صاحب بصیرت و خبرت پوشیده [نماند] که این ذرّه
بیمقدار امیدوار شفاعت مصطفی و حیدر کرار یعنی بنده غلام
حسن زیدی جونپوری چون بساق جهد و قوایم اجتهاد که
بمقتضاء آب و دانه بود اکناف عالم در نور دیده

The author treats of the derivation of the name of Calcutta, its climate in summer and winter, its topography, and the like.

III (ff. 43—87). A treatise on polite letter-writing (*Inshá*), with models suitable for different classes of cor-

respondents, entitled, according to a note on f. 43^a, and another note in English inside the cover, *Tarassul-i-Shihābī* (ترسل شهابی). It concludes with a series of poetical quotations suitable to different occasions, and a table of the cypher called *raqam*. Begins: —

سپاس بی نہایت و حمد بی غایت حضرت واجب الوجودی را
جلّت عظمتہ و علت کلمتہ کہ صفحات حکایف و رشحات
اقلام طوایف جز بتقدیس ذات و شرح صفات او موشح
نیاید آخ

There is no mention of the author's name, the exordium being immediately followed by forms of address suitable for letters (1) to Kings from subjects; (2) to subjects from Kings; (3) to ladies of the royal family; (4) to great lords; (5) to minor noblemen; (6) to ministers of state; (7) to Seyyids of different degrees; (8) to judges; (9) to sheykhs; (10) to superintendents of police; (11) to officers; (12) to noblemen's children; (13) to merchants; (14) to physicians; (15) to secretaries; (16) to astrologers; (17) to eunuchs; (18) to poets; (19) to fathers; (20) to mothers; (21) to wives; (22) to elder brothers; (23) to sons; (24) to sweethearts; (25) to Ḥaydarī dervishes; (26) to camel-drivers; (27) to slaves; (28) letters of condolence; (29) form of emancipation of a slave; (30) forms of receipt, deeds; (31) forms of words and quotations appropriate to the morning, the evening, spring and winter; (32) asking pardon for a fault; (33) asking pardon for not having visited a friend or patron; (34) congratulations on a festival; (35) congratulations for New Year's Day (*Nawrúz*); (36) congratulations for the month of Ramaḍán; (37) verses expressive of longing for the society of one's friends; (38) verses craving wine; (39) verses asking permission to visit a great man; (40) verses hinting that a present would be acceptable. After this follow tables of the cypher called *raqam*, the

use of which is exemplified for moneys, weights, measures, and the numeration of various objects in connection with the following words: — (1) دينار; (2) مثقال;

(3) دستنجه (8); وقتر (7); طساق (6); ذراع (5); مـره (4); درم (3);

نطيقه (14); حمل (13); قطعه (12); فقير (11); رأس (10); نفر (9);

لنت (19); باب (18); بخجه (17); فلاة (16); سد (15);

قبضه (22) and محاکه (21); فص.

Of these, the 6th is used in counting shawls and the like; the 17th for *kharvárs* (donkey-loads); the 8th for sheets of paper; the 9th for men; the 10th for beasts, cattle, etc. (just as we say in English "ten head of cattle"); the 11th for fields; the 12th for birds; the 13th for camel-loads; the 14th for shoes of horses, etc.; the 15th for pearls; the 16th for wild animals used in the chase, etc.; the 17th for skins; the 18th for houses; the 19th for pieces of linen; the 20th for turquoises; the 21th for workshops and manufactories; and the 22th for swords, knives, etc. The MS. concludes (ff. 86^b—87^b) with a list of the ordinary Arabic numerals, further specimens of the cypher *raqam*, and some verses of poetry.

The only dates to be found occur in the forms of legal documents given as specimens. They are four in number, *viz.* (A. H.) 831 (twice; (A. H.) 838; (A. H.) 745.

BIOGRAPHIES (OF VAZÍRS, SAINTS, AND POETS), AND TRAVELS.

Nº. CIX. Add. 214 (Lewis 32).

آثار الوزراء لسيف الدين حاجى بن نظام الفضلى

Atháru'l-Vuzará (Lives of celebrated Viziers), composed by Seyfu'd-Dín Ḥájí b. Nizám el-Fadlí in

the latter half of the 9th century of the *hijra*. See Rieu, pp. 969—970.

Begins as usual: —

شرایف تحمیدات حضرت بادشاهی را که در ایجاد کاینات
بشربك و وزیر محتاج نگشت آله

Ff. 217 (ff. 1^a—3^a, 206^b—211^a, and 217^b blank, save for owner's names, short notes and scraps of poetry, etc.); 22.5 × 12.0 c.; 19—21 l.; headings in red. The handwriting alters for the worse at f. 158^b, but is legible throughout. The text breaks off abruptly in the middle ch. III (the last but one) of *Maqāla* II.

Ff. 211^b—217^a contain the text of what appears to be one of Akbar's edicts, beginning: —

الله اكبر، این منشور الادب و دستور العمل کارگاهی از منبع
عاطفت و معدن رافت شاهنشاهی صدور یافته آله

No. CX.

Nn. 3, 58.

هفت اقلیم

The *Haft Iqlīm*, a large collection of biographical notices, arranged geographically; composed by Amīn Aḥmad Rāzī, and completed in A. H. 1002 (A. D. 1593—1594). See Rieu, pp. 335—337, 970, and 1020^b IV; and Ethé, col. 410—412.

Ff. 736 (ff. 1^a—2^a, and 735^a—736^b blank); 38.5 × 23.0 c.; 17 l. Written in a good large *ta'liq* between margins ruled in colours. The transcription was completed by one Feyḍ 'Alī on Monday the first of Jumáda I, but the year is not stated.

Begins: —

خرد هرکجا گنجی آرد پدید بنام خدا سازد آنرا کلید

Ends:

قاریا بر من مکن قهر و عتاب گر خطائی رفته باشد در کتاب
آن خطائی رفته را تصحیح کن از کرم واللّه اعلم بالصواب

No. CXI.

Add. 816.

گنج فیاضی

The **Ganj-i-Fayyāḍī**, by Sharafu'd-Dīn b. Imāmu 'd-Dīn b. Karīmu'd-Dīn the grandson of Hidāyatu'llāh el-Qādirī er-Rashīdī el-Arshadī **el-Fayyāḍī** el-Munīrī(?), containing a record of the life, sayings, and teachings of the author's spiritual director Sheykh Ghulām Rashīd Abū'l-Fayyāḍ. Rieu (p. 1013^b, V) mentions an apparently similar work called *Ganj-i-Arshadī* composed by Abū'l-Fayyāḍ, our author's director, about his spiritual guide Badru'l-Haqq Muḥammad Arshad b. Muḥammad Rashīd el-'Othmānī of Jawnpūr, to whom, as well as to the *Ganj-i-Arshadī*, allusion is made by our author in his preface.

Ff. 270 (f. 1^a blank; f. 270^b inscribed with a Hindústānī *ghazal* of 7 *beyts*); 24.8 × 15.0 c.; 17—22 l. Written in a clear but ugly Indian *ta'liq*.

Begins: —

الحمد لله الكريم والصلوة على رسوله الرحيم وعلى آله واصحابه كل
منهم صاحب التعظيم والتكريم بعد حمد و صلوة ميگونيد بنده
ضعيف گنه کار اميدوار از رحمت پروردگار راضی شفاعت رسول
امين غلام شرف الدين بن شيخ امام الدين بن شيخ كريم
الدين نواسه هدايت الله القادري الرشيدى الارشدى الفياضى
المنيرى (?) الخ

The author states in his preface that having heard his Sheykh declare that the surest way for any one to attain a high station in paradise was for him to record some of the sayings of his spiritual director, he determined, with his Sheykh's permission, to secure his future happiness by the compilation of this work, which, in honour of his teacher and guide Sheykh Abū'l-Fayyāḍ, he called *Ganj-i-Fayyāḍī*.

Contents: —

Chapter I. Section I. On the birth of Sheykh Abú'l-Fayyáḍ (f. 2^b).

„ *Section II.* On his genealogy (f. 10^b).

Chapter II. Section I. On his devotion (*irádat*). (f. 16^a).

„ *Section II.* On his succession (*khiláfat*) (f. 16^b).

Chapter III. On his masters and teachers (f. 20^b).

Chapter IV. Section I. On his successors (*khulafá*). (f. 21^a).

„ *Section II.* On his writings (f. 23^a).

Chapter V. On his discourses (*maǧfúḡ*). (f. 40^a). This last chapter, as will be seen, occupies by far the greater portion of the book.

Sheykh Ghulám Rashíd Abú'l-Fayyáḍ, the son of Sheykh Muḥibbu'llāh and the subject of these memoirs, was born on Tuesday the 8th of Rabí'u'l-avval, A. H. 1096 (= February 12th, A. D. 1685); and married on Rajab 2nd, A. H. 1113 (= Dec. 3rd, A. D. 1701), at which time the death of his spiritual guide Badru'l-Ḥaqq Muḥammad Arshad b. Muḥammad Rashíd seems to have taken place. The order of dervishes to which these persons belonged is traced (on ff. 17^b—20^a) through a succession of Sheykhs and saints to Ḥasan of Baṣra, and 'Alí b. Abí Ṭálib the Prophet's nephew and son-in-law. Sheykh Abú'l-Fayyáḍ appears to have been still living when this biography was completed, as the author always appends to his name the formula „May God cause the Muslims long to profit by his life, and irradiate our hearts with the light of his presence!”

(متع الله المسلمين بطول بقاياه و نور قلوبنا بنور لقاياه)

The manuscript is dated the 2nd of Dhu'l-Hijja, A. H. 1150, corresponding to the 20th year of Muḥammad Sháh (= March 23rd, A. D. 1738).

No. CXII.

Oo. 6. 47.

تذكرة الشعراء دولتشاه

The well-known **Tadhkiratu'sh-shu'ará** (Biographies of the Ports) of *Dawlatsháh b. 'Alá'u 'd-Dawla Bakhtisháh* of Samarqand. See Rieu, pp. 364—5, Ethé, col. 189—190.

Ff. 296 (ff. 1, 295, and 296, all blank, are missing; ff. 2^a, 294^b blank, save for illuminated circle on former); 22.6 × 14.4, c.; 15 l. Written in good, clear *ta'liq*; headings in gold; margins ruled in gold and colours; illuminated '*unváns* on ff. 2^b and 3^a; blanks left, apparently for miniatures, on ff. 128^b, 156^a, 212^b, 213^a, 236^a, 277^a. The colophon (f. 294^a) states the composition of the work was concluded on Shawwál 28, A. H. 892 (Oct. 17, A. D. 1487), and the transcription of this copy in A. H. 984 (A. D. 1576—7). Copyist, Muḥammad Jámí Shimrábádí (?)

Begins differently to most copies of this work as follows: —

الحمد لله الكبير المتعال و الصلوة على رسوله محمد نبي المفضل
[و السلام على آل له و اصحابه خير اصحاب و آل سطرى چند
است در بيان سطرى از احوال شعرای فصاحت شعار آخ]

The contents, and the individual biographies, so far as I have compared them, agree with the ordinary text.

No. CXIII.

Add. 831.

تذكرة الشعراء دولتشاه

Another copy of **Dawlatsháh's Tadhkiratu'sh-Shu'ará**.

Begins in the usual way — *تحمیدی که شاه <باز> بلند* —

پرواز اندیشه بسیاحت در فضای کبریای آن طیران نتواند
نمود

Ends with the account of the poet Junúní, corresponding to l. 3 of p. 193 of the Bombay edition published by Mírzá Muḥammad Shírází in December 1887, the concluding verse being as follows: —

گفتمش تا ماه دیگر بر جنونی نـگـذـری
گفت اگر صبری کنی این مه بسر جواهر رسید

The colophon, which immediately follows this, states that the transcription of the MS. was completed in Shawwál A. H. 979 (Feb. — March, A. D. 1572). Dawlatsháh brought his work to a conclusion in Shawwál A. H. 892, and died A. H. 900, so that this is a fairly old copy, though not apparently a very careful one; and the scribe appears to need the indulgence which he claims from his readers in the concluding words of the colophon: —

اگر سهوی واقع شده باشد بقلم اصلاح در آورند که خدای
تعالی ازین معنی آن بنده را برخوردار میگرداند.

The MS. is in a legible but ugly *ta'liq* hand, and contains ff. 242 (ff. 1 and 242 blank) of 27.75×13 c., and 19 l. The leaves are correctly numbered in Arabic up to f. 130, but f. 131 is wrongly numbered 132, and this mistake affects the numbering of all the succeeding leaves.

No. CXIV.

Add. 813.

تذكرة الشعراء دولتشاه

Another copy of the *Tadhkiratu 'sh-shu'ará*, or Biographies of the Persian Poets, by Dawlatsháh b. 'Alá'u'd-Dawla Bakhtisháh of Samarqand. Rieu, pp. 364—5; Ethé, col. 189—190.

Ff. 254 (ff. 1^a, 3^a, and 254^b blank), 23.0×14.0 c.;

15—17 l. Written is a good clear *ta'liq*; headings in red. Some of the leaves have been bound in wrong order, *viz.* ff. 25 and 26 before ff. 21—24, and f. 253 before f. 252. They are now rightly numbered.

Ff. 1^b—2^b contain a table of contents. These two leaves do not seem to have formed part of the original MS., to judge by the Arabic paging.

The text begins on f. 3^b as usual: —

تحمیدی که شاهباز بلند پرواز اندیشه بر ساحت و فضای
کبریای آن طیران نتواند نمود آبخ

This page also appears to have been supplied, and is in a later hand than the body of the MS. (ff. 4^a—241^b). Ff. 242—254 are again in the same later hand. The colophon on f. 254^a gives Sunday, Ramaḍán 25th, A. H. 1104 (= May 30th, A. D. 1693) as the date of completion of the manuscript. This would appear to apply to the later portion; the bulk of it looks as though it were at least a century older.

No. CXV.

Add. 821.

خزانة عامرة

Khazána-i-‘ámira, “the Royal Treasury”, a large biographical work on Persian poets, composed in A. H. 1176 (= A. D. 1762—3) by Ghulám ‘Alí Ḥuseyní Vá-sití Balgrámí, poetically surnamed Ázád, at the request of his nephew Mír Awlád Muḥammad. See Rieu, pp. 373—4; and Ethé, col. 255—260, where full particulars concerning the work and the author will be found.

Ff. 402 (ff. 1^a and 402^a—402^b blank); 23.0 × 16.5 c.; 13 l. Written in a clear legible *ta'liq* between margins ruled in red and blue; not dated. According to a note in Persian on f. 1^a, this volume formerly belonged to Mr. Richard Johnson.

Begins: —

سر کلام را جیغہ حمد و (sic) صانعی کہ انسان را بگوهر گران
مایہ ناطقہ نواخت و دہان اورا بجواہر زواہر سخن مملو
ساخت آئخ

Ends with the following couplet and invocation: —

یوسف نکند شکوہ ز بیمہری ایام،
دار دل خود جمع کہ انجام بخیر است،
سبحان ربّ العزّة عمّا یصفون و سلام و الحمد للہ ربّ
العالمین تمت تمام شد

No. CXVI.

Add. 413.

مسیر طالبی فی بلاد افرنجی

The first part of the **Travels** of Mírzá Abú Ṭālib b. Muḥammad of Isfahán, or **Abú Ṭālib-i-Landání**, as he is sometimes called, in Europe, particularly in Great Britain.

The text of these travels has been printed by the author's son, Mírzá Huseyn 'Alí, at Calcutta, A. D. 1812, and a translation of them, by Charles Stewart, was published in London, A. D. 1810. See also Rieu, pp. 384 and 378—9. This manuscript contains less than half of the work, the last line in it corresponding with the first line on p. 326 of the Calcutta edition.

Begins as usual: —

بعد حمد خداوند عالم کہ بخشنده ہم بنوع بنی آدم آئخ

Ff. 117 and α—γ, δ, ε additional leaves at beginning and end. The additional leaves at the beginning (α—γ) contain an abstract of the work in English written by a former possessor on April 29th, 1847, and signed (apparently, for the signature is very illegible) "R. E. L." This seems to be the signature of Captain R. E. Lopp. See **Add. 584** *infra*, which also belonged to him, and

which contains notes and a letter in his handwriting. Ff. 1^a, δ, und ε are blank. The pages measure 24.3 × 15.5 c., and contain 14 l. The writing is a neat, legible *ta'liq*. Blanks have been left here and there by the copyist, apparently where he was unable to read the original. The text is not very accurate, a fact noted by Captain Lopp in his abstract of contents. Date of transcription and name of copyist not given.

A note in Persian on the final fly-leaf, written, apparently, by Captain Lopp and dated Wednesday, April 24th, A. D. 1817 (the third figure not certain), states that the writer arrived at Cheltenham (چلتنس هام) to drink the waters on that day.

LETTERS, OFFICIAL PAPERS, MINUTE-BOOKS, ETC.

No. CXVII.

Add. 420.

A collection of the Letters of Awrangzīb 'Ālamgír, the Moghul Emperor (A. D. 1068—1118), similar to, but not identical with, the collections described by Rieu (p. 401), edited by Muḥammad Ṣalāḥ-i-Ja'farī at the request of his friend Lāla Mahāsingh Rām. The editor says in his preface that, having observed the delight with which persons of taste perused the collection of 'Ālamgír's letters called *كلمات طبيبات* (see Rieu's *Catalogue*, *loc. cit.*) he determined to issue these further selections from his correspondence. Most of these letters were written by the Emperor to his sons. The styles used by him in addressing each of them are explained by the editor.

Ff. 50 (ff. 1^a, 39^b—49^b blank); 20.3 × 12.3 c.; 14 l. Written in a small, neat *ta'liq*. Not dated, and apparently incomplete at the end.

Begins: —

تسويد مراتب كلام و تشبييد معارج مرام تحميد خالف ذو
الجلال و الاكرام است اما بعد اين چند سطرى است
از كلام بادشاه دين پناه مغفرت دستگاه ابو المظفر محبى الدين
محمد عالمگير غازى انار الله برهانه الخ

No. CXVIII.

Add. 2773.

مرآت المجالس

Mirātu'l-Majālis ("the Mirror of Assemblies"), being the minute-book of the Madras Persian Club, founded on the 6th of Rabī' I, A. H. 1204 (= Dec. 14th, A. D. 1789). These minutes, consisting of the orations, verses, etc., which each member had to pronounce in turn, were taken down word for word (بى كم و زياد املا و انشاء) by Amīnu'd-Dīn Khān, presumably the secretary; and were copied out for Mr. Robert Anderson by his *munsif*, Ghulām Huseyn, on March 20th, A. D. 1815, 8th of Rabī' II, A. H. 1230.

Ff. 80 (ff. 1^a, 79—80 blank); 22.5 × 18.1 c.; 12 l.

Written in legible Indian *ta'liq*; headings etc., in red.

Begins: —

مجلس آراى حقيقى جلّ شانہ و عمّ نوالہ بيت
هر كسى را بهر كار <ى> ساخته،
میل آن را در دلش انداخته،

After a short preamble, in which it is stated that the idea of founding this club, to be composed partly of Englishmen and partly of natives, originated at a gathering of Englishmen at the house of Mr. Freemason (فریمسن) on Dec. 14th, 1789, and that it was then decided that it should meet there every Monday, the rules are

laid down as follows. (1) At the meetings of the club the Persian language only is to be used. Any member who speaks English shall pay a fine of one rupee. (2) The meetings shall take place at 7 p. m. on the days and at the place aforesaid. Each member in turn shall on his arrival read or recite a short piece of Persian prose or verse previously copied out by himself. These need not be original; but, whether original or not, they must be selected, copied out, and recited, by the member himself. Neglect of any one of these conditions involves a fine of one gold piece (هون). (3) Absence of a member when his turn to speak comes round also involves a fine of one gold piece. (4) The order in which the members are to speak or recite is to be determined by lot. (5) Each member in turn shall be president of the club for one month, Major Barry Close (میساجری کلوس) being the first. (6) Amínu'd-Dín 'Alí Khán is chosen permanent secretary. (7) Any member may, with the president's sanction, introduce a friend, provided he be satisfied of his friend's competency in Persian. The guest so introduced must recite a piece of Persian prose or verse which he has brought with him copied out in his own hand. (8) During the recitations members must observe silence and not indulge in conversation.

Next follows (on f. 3^a) a list of the members, of whom 12 are Europeans and 10 natives. The former are as follows: — (1) Major Barry Close; (2) Captain Alexander de Broom (دبروم); (3) Dr. Henry Harris; (4) Captain Mark Wilks; (5) Captain Michael Sims; (6) Mr. Robert Mitford; (7) مستر جوزیه دیب; (8) Captain Thomas Hart; (9) Mr. Joseph Guiaro (جوزف کیارو); (10) Captain Alexander Grant; (11) Mr. Alexander Mc Cloud; (12) Mr. Harris White. The native members are: — (1) Ghulám Huseyn; (2) Khush-hál [Chand; (3) Amínu'd-Dín 'Alí Khán; (4) Mír Şadıq 'Alí Khán; (5) Qádir-i-Sharíf; (6)

Sheykh Faríd; (7) Seyyid Aḥmad; (8) Mír Násir ‘Alí كمندان; (9) ‘Abdu’r-Raḥmán; (10) Mírán Ḥuseyn.

The remainder of the manuscript (ff. 3^b—77^b) contains the orations, 52 in number, presumably those pronounced at each meeting during the first year of the Club’s existence. The colophon, written in red ink, occupies both sides of f. 78.

The manuscript was bought of Messrs Sotheby at Cureton’s sale on Dec. 2nd, 1864.

No. CXIX.

Add. 286.

Letter from Suleymán Ághá to the Marquis Wellesley.

A large illuminated address, framed, on a sheet measuring 4 feet vertically by 2 feet 7½ inches horizontally, in Arabic, Persian, and Turkish, with the following subscription in English: — “Soliman Aga Envoy from His Highness the Pashaw of Bagdad to His Excellency the most Noble the Marquis Wellesly Governor General of India etc., etc.” “Calcutta, 20th September, 1804.”

The surface of this sheet is divided into six double compartments (twelve in all) of which the upper four contain an Arabic, the middle four a Persian, and the lower four a Turkish inscription, all beautifully written on a flowered and illuminated ground, the first and last in a large *thulth* hand, in gilt characters; the Persian in *ta’liq*, in black characters on a gold ground with floral illuminations. This last runs as follows: —

کرد انشا مدارس علم و هنر و علا،
یافته کمال و معرفت ادنا و اعلا،
در هفت آسمان ملائک گشتن (sic) دعاگو،
۱۸۰۴
به لارن و لزی کشور کشا،

No. CXX.

Add. 2906.

First volume of the Badger papers. —
Aden and Persia.

A number of official papers (in English) relating to Aden and Persia, together with some printed documents and maps, bound together in one large volume measuring about 33.0×22.0 c. The volume also contains some loose papers.

Contents: —

I. ADEN. (1) Mr. Badger's Report on outrages committed in 1850—1851 by Arab tribesmen in the neighbourhood of Aden on British subjects, and on the proceedings taken to obtain satisfaction, dated Aden, July 21st, 1854.

(2) Letter on similar matters from Brigadier W. M. Coghlan, dated Feb., 1858.

(3) Another from the same, dated March 18, 1858.

(4) Another from the same, dated Nov. 1859, to Lord Elphinstone.

(5) Another from the same, dated Feb. 13, 1860.

(6) Photograph of the village of Dissee and the surrounding hills.

(7) Map of part of the Abyssinian coast N. of Dissee and Massowah.

(8) Map of Dissee or Valentia Island.

(9) Map of the Island of Massowah.

(10) Map of Perim Island.

(11) Photograph of part of Perim Island.

(12) Another photograph of Perim Island from a different point of view.

(13) Another letter from Brigadier W. M. Coghlan, written from Dafooni on July 11, 1860, to the Bombay government.

(14) Another, from same to same, dated July 18, 1860.

(15) A number of other letters, from same to same, ranging from the above date to Feb. 26, 1861.

II. PERSIA. (1) Copy of General Outram's despatch addressed to Lord Clarendon, Principal Secretary of State, from the English camp at Bushire, March 2, 1857.

(2) "Summary of information obtained on April 24 and 25 from several Arabs as to the respective salubrity of different localities between Sablah and Mohammerah."

(3) Draft of proposed conditions of Peace with Persia, by General Sir James Outram.

(4) Draft of political Treaty between England and Persia (15 articles).

(5) Printed draft of Treaty of Peace between England and Persia.

(6) Draft of political Treaty between England and Persia (apparently a revision of 4).

(7) Printed draft of proposed commercial Treaty between England and Persia, dated Jan. 17, 1857, with Sir Justin Sheil's observations (8 articles).

(8) Letter from Office of Committee of Privy Council for Trade, relating to the proposed Commercial Treaty with Persia, dated Jan. 22, 1857.

(9) Printed letter from Lord Clarendon, dated Jan. 23, 1857, respecting the modifications which may be introduced into the Treaty of Peace.

(10) Letter to Sir James Outram, dated Jan. 27, 1857.

(11) Printed letters from Mr. Murray (Bagdad) to Lord Clarendon (dated Oct. 25, 1856; Oct. 30, 1856; and Nov. 8, 1856), with observations on the same by Sir Justin Sheil.

(12) Letter from Foreign Office, dated Jan. 20, 1857, sent with above to the President of the Board of Control.

(13) Printed draft of proposed Political Treaty between England and Persia, with Sir Justin Sheil's observations on the same, dated Dec. 21, 1856 (11 articles).

(14) Draft of proposed Commercial Treaty between England and Persia (12 articles).

III. LOOSE PAPERS. (1) Major-General Tremenhœere's *Report on the various Arab tribes in the neighbourhood of Aden having Treaty relations with the Government of India*. (Calcutta, 1872). pp. 29.

(2) Various letters on Aden affairs written in 1865—7.

(3) Mr. Badger's Memorandum (printed) on Persia's pretensions in Beloochistan and Mekran.

(4) Printed papers on the measures taken for the defence of Aden, etc.

COSMOGRAPHY.

Nº. CXXI.

Add. 2624.

نزهة القلوب

تصنيف حمد الله بن أبى بكر بن حمد

المستوفى القزوينى

The **Nuzhatu'l-Qulúb**, a cosmographical work, treating more especially of the geography of Persia and some adjacent countries, composed by Ḥamdu'lláh b. Abí Bekr [transformed in this MS., f. 3^a, ll. 2—3, into *بن اتابك* b. Ḥamd el-Mustawfí el-Qazvíní in the year A. H. 740 (= A. D. 1339—1340). See Rieu, pp. 80—82 and 418—419; Ethé, col. 405—409.

Ff. 281 (ff. 1^a, 281^b blank); 29.1 × 17.0 c.; 23 l. Written in a clear *naskh*; headings and overlinings in red. Dated A. H. 1092 (= A. D. 1681). Tables, maps, or diagrams on ff. 18^b, 19^a, 20^a, 43^b, 45^b, 46^a, 46^b, 47^a, 47^b, 55^b, 187^a, 187^b, 189^a, 190^a, and 262^a.

Begins as usual: —

چون واهب مواهب بى علت علت كلمته كه مبدع مخترعات

و مخترع مبدعات است الخ

Contents: —

Preface, ff. 1^b—5^a; *Table of Contents*, ff. 5^a—7^a.

Fātiḥa, ff. 7^a—56^b.

Maqála I, ff. 56^b—127^a.

Maqála II, ff. 127^a—180^a.

Maqála III, *Qism I*, ff. 180^a—185^b; *Qism II*, ff. 185^b—239^b; *Appendix* to *Qism II* (here called ملخص, not مخلص as in Rieu's *Catalogue*); *Qism III*, ff. 263^b—268^b; *Qism IV*, ff. 268^b—274^a.

Khátima, ff. 274^a—281^a.

Nº. CXXII.

Add. 3146.

نزهة القلوب لحمد الله القزويني

Another copy of the *Nuzhatu'l-Qulúb*, by Ḥamdu'llah b. Abí Bakr b. Ḥamd el-Mustawfí el-Qazwíní

Ff. 322 (f. 7 missing; ff. 168—175, blank, represent one missing leaf of the original; ff. 308^a and 319—322 blank; 4 or 5 leaves of the text missing at the end); 27.8 × 17.5 c.; 19 l. Written in a fair *naskh*, except ff. 317—318, which are in a legible but ugly *nasta'liq*. Numerous marginal additions and corrections throughout the work. Headings, etc., in red. No date. A note on f. 1^a, signed by Guy le Strange, and dated Shíráz, Sept., 1879, states that the MS. was bought for him in Isfahán.

Bought from Quaritch in 1894. It is numbered 1156 in his *Catalogue* (Nº. 142) for June, 1894.

Nº. CXXIII.

Add. 1084.

تحقيق هفت اقليم

A tract on the definition and limitation of the seven climes into which the habitable world is divided by Muhammadan cosmographers, with a synoptical table,

written by an anonymous Indian for Thomas Roeback.

Ff. 12, of 27.5×20.5 c., and 15 l. each. Written in fair Indian *ta'liq*, but defaced on the last page by many orthographical and other errors. The leaves appear to be wrongly arranged, f. 12 (blank) standing first, and being followed by f. 11, which contains the conclusion of the tract, and should come after the plate. Headings and initial words in red.

Begins (on f. 1^b, which, according to its position, and a former European pagination, is f. 3^b): —

سپاس بی قیاس مر خالق را سزد که زمام اختیار مخلوقات در
قبضه اقتدار اوست و درون نا محدود مر سروری را زبید که
لولاک لما خلقت الافلاك افسر فریق انوار اوست و بعد میگوید
ایں هیچمدان دبستان نادانی و اجد خوان مکاتیب هیچمدانی
که چون تحصیل علوم مدونه و فنون متداوله را در حضور علماء
معتبره هندستان نمودم و مدتی به تکمیل آن گزرانیدم (sic)
خواستیم که بقیه العمر را بخدمت صاحبی عالی منزلت و قدر
شناس والا رتبت بسر گردانم پس بملکاظ اینکه شاید بمقصد
دلی فائز (f. 2a) فائز و مطلب قلبی واصل شوم وارد بلده کلکته
صانها الله تعالی عن ضرر الملیات و حوادث آفات شده محاسن
جمیله و محامد حمیده جناب تانمس ربک صاحب اوصله الله
تعالی الی مدارج العلیا که قدر شناس اهل کمال بدرجه کمال
اندیشیدم پس اینچند اوراق را که مشتمل بر تحقیق اقالیم
سبعه است وسیله ملازمت جناب موصوف دانسته بطریق
ارمغان در حضور آن منبع جود و احسان آوردم،

The dedication is followed by two *qaṣīdas*, the first beginning: —

رسید مزده که خوش میبرد نسیم بهار،
 هوای روح فزا می وزد بلبل و بهار،

and the second: —

گلی نماند که نشگفت از نسیم بهار،
 مگر دلم که نیاسود یسک دم از آزار،

The cosmographic dissertation begins on f. 3^a, l. 2 (f. 5^a of the old notation) as follows: —

بدانکه ارض نزن جمیع علماء علم ریاضی کروی الشکل است آنچه

After defining a sphere, and discussing, in the form of question and answer, the spherical shape of the earth, the author describes its divisions, zones (or tropics), and climes.

Then follows (on f. 10) the synoptical table already mentioned. This is divided vertically into 8 divisions (the uppermost for the titles of the columns, the remainder for the 7 climes), and horizontally into 10 divisions (the last blank) with the following headings: —

نهار (4): عروض مبدی (3): نهار اطول مبدی (2): اقلیم (1):
 عروض اوساط (6): اکثر بلاد مشهوره عظیمه (5): اطول اوساط

لبن سگان (9): بحار عظیمه (8): جبال عظیمه (7):
 This table is written partly in red, partly in black.

The conclusion nearly fills both sides of f. 11 (bound as f. 2). In it the author criticises the above table (in which he exposes 8 errors), and certain geographers, viz. Qādī-zádé, 'Abdu'l-'Alí Birjandí, Muḥammad Efendí, Muḥammad Shirwání, and Abu'l-Faḍl جعفی خوارمی, on whose views it is based.

Ends as follows, the author having evidently intended to insert his name after the last word, which should read تصنیف: —

تمام شد این رساله تحقیق هفت اقلیم من نصیف . . .

F. 11^a bears the Library stamp of May 28th, 1873, and the words "From Prof. Wm. Wright".

ETHICS.

No. CXXIV.

Add. 308.

اخلاق ناصری

The **Akhlāq-i-Nāṣirī**, a well-known work on Ethics, composed in A. H. 633 (see *infra*) by Naṣīru 'd-Dīn Muḥammad b. Muḥammad b. el-Ḥasan eṭ-Ṭūsī (b. A. H. 607, d. A. H. 692). See Rieu, pp. 441—2; Ethé, col. 882, etc.

Begins as usual with the later preface: —

حمد فی حد و مدح فی حد لایق حضرت مالک الملکی باشد الخ

The earlier preface, containing the dedication to the Isma'īlī ruler of Quhistān, Naṣīru 'd-Dīn 'Abdu'r-Raḥīm b. Abī Maṣṣūr, after whom the work is named, follows on f. 3^b, beginning: —

در اثناء ذکرى که میرفت از کتاب الطهارة که استناد فاضل و حکیم کامل ابو علی احمد بن محمد بن یعقوب ابن مسکویه خازن رازی الخ

The contents are stated on ff. 10^a—11^b, the number of the page on which each section begins being also given, so as to form a regular index. The work is divided into three main divisions called *Maqāla*, the first on Ethics, the second on Economics, and the third on Politics.

Maqāla I is subdivided into 2 sections (*qism*), the first comprising 7, and the second 10, subsections (*Faṣl*). These begins as follows: 1 on f. 12^a, 2 on f. 13^b, 3 on f. 20^a, 4 on f. 22^a, 5 on f. 28^a, 6 on f. 31^b, 7 on f. 42^a, 8 on f. 61^a, 9 on f. 65^b, 10 on f. 67^a, 11 on f. 70^a, 12 on f. 74^b, 13 on f. 79^b, 14 on f. 87^a, 15 on f. 103^a, 16 on f. 108^a, 17 on f. 120^b.

Maqāla II contains 5 subsections, beginning as follows: 1 on f. 153^b, 2 on f. 158^a, 3 on f. 163^b, 4 on f. 170^a,

5 on f. 188^a. The fourth of these sections, on duty to parents, was added by the author to the second recension of his work in A. H. 663 (see f. 184^a), 30 years after its original compilation (which falls, therefore in A. H. 633 = A. D. 1235—6).

Maqála III contains 8 subsections, of which the last is missing, though included in the index, and stated to begin on f. 275; whereas, in fact, the text ends on f. 273^a (f. 273^b being blank), though there are two loose leaves at the end, numbered 274 and 275, on the last of which (f. 275^b, ll. 16—17) the title and first 11 words of subsection 8 actually occur. It is not clear what has happened to the manuscript, for on the one hand these two loose leaves begin and end abruptly, and are written in a different hand to the rest of the manuscript, and on the other hand the book is duly brought to a conclusion with a peroration and colophon on f. 273^a as follows: —

اینست وصایای افلاطون که خواستیم که کتاب بر آن ختم
کنیم و بعد ازین سخن قطع کنیم خدای تعالی بکنانرا
توفیق اکتساب خیرات و اقتناء حسنات کرامت کند و بر
طلب مرضات خود حریص گرداند آنکه اللطیف الماجیب او حرره
روح الله

The following continuation is written in the margin: —

هر چند غرض از امثال این کلمات در آن حضرت بزرگوار
مجلس عالی شهنشاه آفاق شهیار ایران ضاعف الله جلالة و حرّس
ماله کنقل التمر الی شاجر خواهد بود چه آنچه در نفوس
حکمای افاضل و علمای اوایل بقوه بوده است در جوهر ذات
پاک و عنصر نفس شریف او بالفعل حاصل است و آثار خیرات
و نعم او بخاص و عام و قوی و ضعیف و غنی و فقیر واصل

اما بحکم آنکه الخیر بشبیه و الشی بقوی بمثل حضرت یمین
 اورا ازین اجزا تحفه بردن نالایق بود امید است که
 بنظر ارتضا ملحوظ شود این بند که کمینه که ثمره طلعت و
 مطاوعت در دین و دنیا بیابد و الا از مغفرت و تجاوز محروم
 نماند این سببخانه و تعالی سایه دولت این بادشاه عادل و
 شهریار فاضل بر سر کافه بندگان و هواداران پاینده داران و
 آفتاب اقبال اورا همیشه از افق اجلال تابنده اولیا منصور و
 اعدا مقهور و مواهب ذو الجلال متواتر و متوالی صلی الله علی
 محمد و آله اجمعین المظاہرین و سلم تسلیماً کثیراً یا ناظر
 اسل الله رحمته علی الم[صنف] و اغفر صاحبه هذا نسخه
 تمام یافت بتاريخ بیست و نهم شهر ربیع الاول ۸۴۳ هـ . . کتاب
 صغیر و . .

It would almost appear from the opening words of this extract as though subsection 8 (which is described on f. 11^b, in the table of contents, as containing selected aphorisms of Plato — (وصایائی که منسوبست بافلاطون) had been included in, or amalgamated with, subsection 7, in which case the two loose pages at the end must either belong to a different work, or to another recension of this.

Ff. 273 (ff. 1^a and 273^b blank, save for English title on former), and the two loose leaves, numbered 274 and 275, at the end; 23.9 × 13.5 c.; 14 l. Written in a curious, scratchy *nasta'liq*, apparently of 15th century.

No. CXXV.

Add. 748.

اخلاق مکسنی

The *Akhlāq-i-Muhsinī*, a well-known treatise on ethics composed by the celebrated Huseyn Vā'iz-i-Kāshifī in

A. H. 900 (A. D. 1494—5). See Rieu, pp. 443—4, and Ethé, col. 893.

Ff. 149 (ff. 1^a and 149^b blank); 20.7 × 12.3 c.; 15 l. Dated A. H. 1022 (= A. D. 1613—4). Written in a good, clear *ta'liq* on paper of various colours. Headings in red. A note in Arabic on the first blank page (f. 1^a) states that the volume belonged to one Ḥasan b. Hájí Muḥammad el-Jákirí (الجاكیری) in A. H. 1025 (= A. D. 1616). On the last blank page (f. 149^b) is inscribed a Turkish *ghazal* composed, apparently, by the copyist (نراقه), under the *takhalluṣ* of Behá'í. It begins: —

خیال روی یاره سینئه زاهد وطن اولمز،
شه مصر محبت ساکن بیت الحزن اولمز،

COSMOGRAPHY.

No. CXXVI.

Nn. 3. 74.

عجائب المخلوقات لمحمد زكرياء قزوینی

A magnificent copy of the Persian version of Qazvíní's *'Ajā'ibu'l-Makhluqāt* ("Wonders of Creation"), corresponding with that described at pp. 462—3 of Rieu's *Catalogue*, and with Nos. 397 and 398 of the Bodleian (Ethé's *Catalogue*, col. 399—400). The following description of the MS. in Latin, signed "Saloman Negri", is written on f. 243^a: —

"Præclarus iste Persicus Codex auro contra æstimandus est, tum propter argumenti præstantiam et nitidissimam, qua scriptus est, manum; tum propter picturarum et ornamentorum compactionisque splendorem atque elegantiam. Est illi Titulus Agiaieb Elmacloucat, i.e. Mirabilia rerum creatarum. Author hujus operis est Zacharia ben Mohammad Elcasuini: ita dictus quia erat natus in urbe Casbin in Persia; quidam eum El-Koufi cognominant

quia oriundus erat ex urbe Koufa in Arabia aut Chaldea mortuus an. 674 Hegiræ. Christi 1059 [sic]. Hic liber continet longissimam præfationem et duos Tractatus quorum prior complectitur res à nobis remotissimas uti sunt coeli, Astra, Meteora: posterior explicat illas, quæ nobis proximæ sunt veluti Terra, Aquæ, Metalla, Plantæ, Animalia, Volucres, Pisces, etc. etc. nec non de Scientiis occultis, de Telesmatibus et cæteris magiæ naturalis partibus”.

Ff. 243 (ff. 1^a, 242^b, and 243^b blank); 35.3 × 23.2 c.; 17 l. Written in a fine clear *ta'liq* between gold and blue lines; Arabic quotations written with gold in *naskh*; headings of sections also in *naskh*, white on gold, in a field of blue and gold, richly ornamented. Illuminated miniatures or coloured diagrams, finely executed, occupy the whole or part of ff. 1^b, 2^a, 33^a, 33^b, 34^a, 35^a, 39^b, 49^b, 51^b, 55^a, 56^a, 56^b, 57^a, 63^a, 66^a, 166^b, 167^a, 167^b, 168^a, 168^b, 169^a, 191^b, 192^a, 192^b, 193^a, 193^b, 194^a, 195^a, 205^b, 206^a, 206^b, 207^a, 208^a, 208^b, 209^b, 210—214 (both sides), 215^b, 216—218 (both sides), 219^a, 220^a, 221—232 (both sides), 233^a, 234—237 (both sides), 238^a, 239—240 (both sides), 241^b. Diagrams, tables, etc., occur on ff. 13^a, 14^a, 15^a, 15^b, 17^a, 17^b, 18^a (margin), 19^b, 20^a, 20^b, 21^a, 41^a, 76^a, 175^b, 176^a, 176^b, 177^a, 188^a, 188^b, 189^a, 189^b.

Ff. 2^b—3^a, both magnificently illuminated, contain the title and author's name; the former runs as follows:—

هَذِهِ الرِّسَالَةُ الْمَوْسُومَةُ بِعَجَائِبِ الْمَخْلُوقَاتِ

the latter:—

مِنْ تَصَانِيفِ مُحَمَّدِ بْنِ زَكْرِيَا (sic) قَزْوِينِي رَحِمَهُ اللَّهُ

Ff. 3^b—4^a, also most sumptuously and richly illuminated, contain a Persian preface, written in the *naskh* character, in white, on a gold ground, and beginning:—

حمد ببيحد خالقى را كه عجائيب مخلوقات عالم و عالميان

Book II begins on f. 43^a; Book III, part I, on f. 82^b; part II on f. 120^a; Book IV on f. 170^a; Book V on f. 190^a; Book VI on f. 234^a; Book VII on f. 473^b; Book VIII on f. 508^b; Book IX on f. 518^a; Supplement (*Tatimma*), part I, on simple drugs, on f. 533^b; part II, on compound medicaments, on f. 538^a.

No. CXXVIII. Add. 268.

اختیارات بدیعی فی الطبابة

A work on materia medica, by 'Alī ibnu'l-Ḥuseyn el-Anṣarī, known as Hájí Zeyn el-'Attār, who lived at Shíráz in the latter half of the eighth century of the *hijra*. See Rieu, p. 469.

Ff. 317 (f. 1, blank, missing; ff. 2^a and 317 blank); 28.75 × 17.25 c.; 21—22 l. Handwriting not uniform, chiefly *naskh*. Headings in red. The author's name (as given above) occurs on f. 2^b, ll. 5 and 4 from foot. Copied by Mír Ḥasan el-Ḥuseyní of Garmrúd, A. H. 1103.

The work is divided into two parts, of which the first (f. 3^a) deals with simple, the second (f. 290^b) with compound medicaments. Both parts conclude with a colophon, but the date of transcription is given only in the first.

Begins: —

امداد حمد بیحد و اعداد سپاس بیقیاس میدعی را که آثار
ابداع او بر هر ورقی از اوراق و شجری از اشجار سمت وضع
یافته و بر هر ثمری از اثمار و زهری از ازهار ایجاد او تافته

No. CXXIX. Gg. 2.12.

معدن الشفاء سکندر شاهى

تصنیف بهوه بن خواص خان

The Ma'danu 'sh-Shifá-i-Sikandarsháhí, or "The-

saurus of Therapeutics", a treatise on Indian medicine, compiled from various Sanskrit works (enumerated on f. 9^a) by **Bhúvah b. Khawás Khán**, and dedicated to Sikandar Sháh Lodí (reigned A. H. 894—923). See Rieu, pp. 471—473; Ethé col. 961; an article by Dr. Haas in vol. XXX of the *Z.D.M.G.*, pp. 630—642; and Dietz's *Analecta Medica*, p. 171.

Ff. 537 (ff. 1^a, 5^a—7^a, 536^a—537^b blank); 27.7 × 15.4 c.; 21 l. Written in a small, neat *naskh* hand between borders of blue and gold; headings in red. Transcribed by 'Abdu'l-Wahháb, in the year A. H. 1047 (= A. D. 1637—8) or A. H. 1147 (= A. D. 1734—5): —

بتاریخ شهر الاول ۱۳ روز [بنجشنبه کاتب عبد الوهاب
بہلیم (۲) سہ شد ۱۴۷

Ff. 1^b—4^b are filled with a table of contents. The Preface and Dedication begin on f. 7^b (which, with f. 8^a, is illuminated, and ornamented in the margins with a floral design in gold), and end on f. 9^b. The work itself is divided into 3 chapters (باب), each of which is subdivided into many sections (فصل).

Chapter I (ff. 9^b—101^b), on the scope and dignity of Medicine, in 32 sections.

Chapter II (ff. 101^b—130^a), on Anatomy and Physiology, in 9 sections.

Chapter III (ff. 130^a—535^b), on Pathology and Treatment.

FARRIERY.

No. CXXX.

Add. 307.

[فرسنامه]

A treatise on farriery, based, as it would seem, on the *Sálihotra* (which is explicitly referred to on f. 44^a,

l. 11), but not exactly agreeing with any of the Persian versions of that work described by Rieu (pp. 480—484) or Ethé (col. 1075—1077). The manuscript is defective at the beginning, and no mention is made in what remains of it either of the title or the author's name.

Ff. 96 (ff. 1—16, 28—29, and 92—93 missing); 25,3 × 14.8 c., 15 l. Written throughout in an ugly but legible Indian *ta'liq*, which presents the peculiarity of marking with a double stroke not only every *gáf* but every *káf* (ك) also. Rude, but in some cases rather spirited, coloured illustrations occur on ff. 17^a, 17^b (2), 18^a, 18^b, 19^a, 21^b (2), 22^a, 23^a, 23^b (2), 27^a, 46^a (2), 46^b (2), 47^a, 90^b, 91^a, 91^b, 94^a, 94^b and 95^a.

The work is divided into 51 chapters (باب), most of which are subdivided into sections (فصل). The arrangement of the first six chapters is not clear: from f. 17^a (which is now the beginning of the manuscript) to f. 27 (which is followed by a lacuna of two leaves) the headings denote sections only, these extending from section 5 to section 61, and dealing, apparently, with the defects of horses. The first heading after this lacuna is section 2 (of Ch. VI, presumably). The remaining chapters begin as follows: — VII on f. 32^b. VIII on f. 33^a, IX on f. 33^b, X on f. 38^a, XI on f. 39^a, XII on f. 40^a, XIII on f. 40^b, XIV on f. 41^a, XV and XVI on f. 41^b, XVII on f. 42^a, XVIII on f. 42^b, XIX and XX on f. 43^a, XXI on f. 44^a, XXII on f. 45^b, XXIII on f. 48^b, XXIV on f. 53^b, XXV on f. 57^b, XXVI on f. 58^a, XXVII on f. 61^b, XXVIII on f. 62^a, XXIX on f. 63^a, XXX on f. 63^b, XXXI on f. 65^b, XXXII on f. 66^b, XXXIII on f. 71^a, XXXIV on f. 75^a, XXXV on f. 75^b, XXXVI on f. 77^a, XXXVII on f. 78^a, XXXVIII on f. 79^a, XXXIX on f. 81^a, XL on f. 81^b, XLI on f. 82^a, XLII on f. 82^b, XLIII on f. 83^a, XLIV on f. 84^b, XLV on f. 86^a, XLVI on f. 87^a, XLVII on f. 87^b, XLVIII on f. 88^a, XLIX on f. 88^b, L on f. 89^a, and LI on f. 90^a.

The text ends, without date or name of scribe, on

f. 90^b, the remaining pages containing only coloured illustrations and explanatory notes. F. 95^b is written over with prescriptions.

The name of "C. Patrick, Surat, 1801" is inscribed on the last page but one and in the middle of the book. The Latin names of some of the plants mentioned in the text have been added here and there in the margin in a small, neat hand.

GEOMETRY, GEOMANCY, AND MAGIC.

No. CXXXI.

Dd. 6. 91.

Ff. 114 (ff. 1^a, 16^b—20^b, 31^a, 51^a—55^a, 101^b—112^a, and 113^b—114^b blank); 17.5 × 13 c.; 13 l. Written throughout in a small, clear, legible *ta'liq*, except the pages after f. 94^a, which contain notes and formulæ written for the most part in a sort of Turkish *ruq'a*.

Contents: —

I. (ff. 1^b—16^a). A Treatise on the Quadrant, in Arabic, by Jamálu'd-Dín 'Abdu'lláh el-Márdíní, beginning: —

قال الشيخ الامام الفقيه العلامة جمال الدين عبد الله المارديني
الحمد لله فاطر السموات و مبدع المخلوقات و مدبر الكائنات
و الصلوة على رسوله المبعوث باعظم الآيات المنعوت باحسن الصفات
صلّى الله عليه و على آله و صحبه الطيّبين الطاهرين و بعد
فهذه ورقات في العمل بربع الدائرة الموضوع فيه المقنطرات مشتملة
على مقدّمة و عشرين باباً آخر

Dated in the colophon Rajab, A. H. 895 (May-June, A. D. 1490). A. similar work by the same author is described in the *Cat. Cod. MSS. Orient. in Mus. Brit.*, pars II, p. 192, CCCCVII, II and III.

II. (ff. 21^a). A few astrological notes in Persian. Be-

neath the heading (مطالع بروج در عرض مآ) stand the names of the 12 signs of the zodiac arranged in order in two lines. Under each is a symbol which in the subjoined text replaces the full name of the sign. The text begins: —

فرض کردیم که مطالع سَح [جوزا] است میخواستیم که بدانیم
که گاهی که سَح مطالع باشد طالع کدام جوز باشد

III. (ff. 21^b—30^b). Another treatise on the Quadrant in Arabic, beginning: —

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله
اجمعين الطيبين الطاهرين و بعد فهذه رسالة في معرفة
العمل بالربع المقنطرات مرتبة على مقدمة و عشرين ابواب
اما المقدمة في تسمية الرسم الخ

As a matter of fact the tract, which is complete, contains only 19 chapters. The author's name is not mentioned: he may very possibly be Badru'd-Din Muḥammad b. Muḥammad b. Aḥmad el-Ghazāl el-Mārdinī. Cf. *Cat. Cod. MSS. Orient. in Mus. Brit., loc. cit.* Dated A. H. 895.

IV. (ff. 31^b—49^a). Another similar treatise, in Arabic, by Muḥammad b. Maḥmūd el-'Umarī el-Edirnavī, in twenty chapters. Begins: —

الحمد لله رب العالمين و الصلوة على سيدنا محمد و آله اجمعين
و بعد فانه يقول العبد الفقير الى الله الودود محمد بن محمود
العمرى الادرنوى عفى عنهما انه ليس في الآلات الارتفاعية ما
يعمل به جميع الاعمال في عروض باوضح طرق الخ

Also dated A. H. 895.

V. (ff. 49^b—50^a). Some verses and a prescription for making *ma'jūn* in Turkish. On f. 50^b are 2 *beyts* in Persian and 3 in Arabic.

VI. (ff. 55^b—94^a). A treatise, in Persian, on Geomancy (علم نقطه or علم رمل). Begins (after the short doxology): —

اما بعد روايت کنند از متقدمان و حکما که علم نقطه يعنى رمل علم دانسيال پيغمبر بوده است و معجزه وى آن بايد که طبایع خانها و طبایع عناصر نیکو نیکو بداند که هر خانه چه طبیعت دارد و هر شکل در هر خانه چه فعل کند و چه دهد و چه ستاند آنچه

Dated *Rabi'ul-avval* 13th, A. H. 891 (= March 19th, A. D. 1486).

Of the remaining leaves, ff. 94^b—97^b contain sundry notes and memoranda, chiefly in Turkish; f. 98^a a list of the unlucky days in each month; ff. 98^b—101^a, more notes in Turkish on Geomancy; and ff. 112^b and 113^a tables of the letters in the *abjad* order with the numerical value of each. The other leaves are blank, or merely scribbled on.

No. CXXXII.

Dd. 12. 5.

Ff. 48 (ff. 4^a, 17, 18^b—20^a, blank; f. 48, blank, missing); 17.7 × 11.1 c. A manuscript containing various prayers and religious formulæ in Arabic, with explanations in Turkish and Persian. The principal contents are as follows: —

Ff. 2^a—3^b. A prayer against sickness and madness, in Arabic, beginning: —

بسم الله الرحمن الرحيم، بسم الله و الله اكبر، ايها المَلَكُانِ
الاكبران نعوذ بالله عا قضي الله ربى و ربكما و خالقى و
خالقكما من جميع الآفات آنچه

Ff. 4^b—7^a. (Turkish). شرح دعاء اسم اعظم الشریف.

Ff. 7^a—9^a. دعاء اسم اعظم (Arabic).

Ff. 9^a—9^b. شرح خواص حروف تهجی (Turkish).

Ff. 10^a—11^a. هذا حروف التهجی (Arabic). In this each letter of the alphabet is associated with a verse of the Qur'án beginning with that letter.

Ff. 11^a—12^b. A talisman (هیكل) in Arabic, with its explanation in Turkish.

Ff. 12^b—14^b. شرح دعاء جمیل (Turkish).

Ff. 15^a—16^b. دعاء جمیل (Arabic).

Ff. 20^b—28^a. The "Morning Prayer" (دعاء الصبح), ascribed to 'Alí b. Abí Tálíb, Arabic text written in *naskh*, and fully pointed (5 lines to the page), with Persian interlinear translation written in red, in *ta'liq*. The Arabic begins: —

اَللّٰهُمَّ يَا مَنْ دَلَعَ لِسَانَ الصَّبَاحِ يَنْطِقُ تَبْلَاجِهِ اَلْحَمْدُ

The Persian translation begins: —

بار خدایا ای آنکه بیرون آورده زبان صبح را بسخن گفتن
کشادگی او اَلْحَمْدُ

Ff. 29^b—46^b. A prayer (in Arabic) to be used after the visitation of an Imám's tomb, entitled: —

دَعَاءٌ يَدْعَى بِهِ بَعْدَ الصَّلَاةِ مِنْ زِيَارَةِ كُلِّ اِمَامٍ

Beginning: —

اَللّٰهُمَّ اِنِّي زَرْتُ هَذَا الْاِمَامَ مُقَرَّا بِاِمَامَتِهِ اَلْحَمْدُ

Not dated; probably 17th century. Some notes in Latin and other European languages are written in the margins and on the blank pages.

Nº. CXXXIII.

Dd. 12. 10.

Three treatises on the Occult Sciences, the first and

third on Geomancy (علم رمل), the second on the mystical virtues of the Letters.

Ff. 98 (ff. 1—8 missing; f. 28^b blank; ff. 48—54 missing; ff. 58, 60^b—65^b, and 98^b blank), 18.0 × 12.0 c.

The *first treatise* (on Geomancy) is defective at the beginning, the first 8 leaves having been lost. F. 9 (thus numbered by the scribe or a former possessor) begins abruptly as follows: —

نوعست یکی رباعی است و او آنست که جمیع نقاط او
چهار باشد و آن منحصروست در طریق دویم ثمانیست و آن
آنست که جمیع نقاط او هشت باشد و آن منحصروست
در جماعت سیوم سداسیست و آن آنست که جمیع نقاط
و از فرد و زوج شش باشد الخ

This treatise ends on f. 27^a, and is dated Jumáda 'l-ákhir 27th, A. H. 1012 (Dec. 2nd, A. D. 1603). The name of the scribe is barely legible. It seems to read رحیمی کیلامی. Ff. 27^b—28^a contain a few remarks and notes on the science of Geomancy.

The *second treatise* (on the science of the Letters) begins on f. 29^b. From the short preface we learn that its title is اسرار الحروف ("Mysteries of the Letters"), and that it was composed by Ghiyáthu'd-Dín 'Alí b. 'Alí Amírán el-Huseyní el-Isfahání (concerning whom see Rieu, pp. 439^b—440^a) for Prince Abú Bekr, son of Abú Sa'íd Mírzá Gurgání (see Rieu, pp. 103^b, 644^a) in the year A. H. 870 (A. D. 1465—6). It begins: —

تا سلطان ناطقه انسان که علت ایجاد کون و مکان است
در مهد چار بالاش طبایعی و ارکان از ادیب الرحمن علم
القرآن خلدق الانسان علمه البیان، سر لوح حروف ابجد
فرقانی را که قوالب ارواح معانیست تعلم نموده الخ

Ends on f. 57^b with the following verses, which form the خاتمه: —

درین فن قبل ازین چندین رسایل،
 رقم زد کلاک ارباب فصایل،
 ولی اکثر ز تعریفات مشهور،
 ز نقصان نیست خالی و از خلل دور،
 حقیری اندر این نظم محقر،
 که بر لوح بیان آمد مصور،
 بوجهی کرد تعریف عملها،
 که زایل گشت اکثر آن خللها،
 پیء تاریخ آن از عالم غیب دور
 رسیده نسخه موزون بی عیب،
 قبول خاطر اهل هنر باد،
 باخوبی در همه عالم ثمر باد،

The text of this treatise ends here, as indicated by the word *تمت* following the verses, and is followed by the text of a letter written by Khwāja Burhānu'd-Dīn Abū Naṣr Pársá, for which, apparently, the author is indebted to the illustrious Jámí, whom he calls "his Master and Patron" (مخدومی و مولوی). This letter occupies 13 lines. Ff. 59^a—60^a are inscribed with an Arabic prayer written in an unformed *naskh* hand.

The *third treatise*, written entirely on paper of a reddish hue, occupies ff. 66^a—98^a. It is without title or colophon, and begins as follows: —

الحمد لله رب العالمین، و الصلوة علی رسوله محمد و آله اجمعین،
 اما بعد این کتاب در بیان رمل و احکام این کتاب بیان
 مثال بزرگ اینست الخ

The last blank page (f. 98^b) bears the following inscription: — "Ex dono Doctissi Humanissiq viri D. M. Crow".

No. CXXXIV.

Add. 223 (Lewis 41).

A collection of Talismans, Charms, and Incantations, of which the first part (ff. 4^b—19^b) is partly in Arabic, but chiefly in an unintelligible jargon, probably akin to the *Balaybalan* described by De Sacy (*Not. et Extr.*, vol. IX, pp. 365—396); and the second part (ff. 20^a—78^a) chiefly in Persian.

Ff. 83 (ff. 1^a—4^a, 78^b—83^b, blank); 20.1 × 15.1 c.; 11 l. Written partly in *naskh*, partly in *ta'liq*. Headings in red; no date.

Begins: —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِيهِ نَسْتَعِينُ،
رَسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَوْا لَمَانًا يَا شَا مَرُونَ أَنْتَ دُعَاوِي
اَوْفَنَالِ يَبِيلُ تَلْمُزِيْلُ آلَخِ

The first 19 leaves contain little that is intelligible, save texts in Arabic interspersed amongst the above gibberish. The Persian part begins at the top of f. 20^a as follows: —

باب در بیان دانستن دوازده بروج که مردمان بر کدام بروج
تعلف دارند نام خود و نام مادر خود بشمرد دوازده دوازده طرح
کنی اگر یکی ماند حمل باشد دو ماند ثور باشد آلخ

The text on f. 36^a is headed از کتاب مفتاح. The book contains many magical figures and cabalistic squares, and spells for all manner of purposes, *e. g.* guarding crops from excessive heat; driving away mice, etc.

No. CXXXV.

Add. 1086.

نسخه‌های کیمیا

Ff. 162 (f. 11 missing; ff. 12—16 wrongly arranged,

so that they now stand 12, 15, 13, 14, 16; ff. 40, 47, 70, 76, 82, and 91 missing); 12.1 × 8.8 c.; 15 l.

This little manuscript, written throughout in a minute *nasta'liq* hand (apparently in Afghanistan), and devoid alike of title, colophon, preface, and date, contains a large collection of prescriptions and formulæ, apparently of an alchemical character, each of them being, as a rule, headed ترکیب, in red. The order of the leaves and the number actually missing is in some cases doubtful, since it is not always possible to make out the collation.

On the outside of the cover is written "*Cabul. 16th Sep^r., 1842. F. Sullivan*". Under this are the initials of a regiment, half obliterated, of which the letters "*L^t Dns*" (Light Dragoons?) seem to form part. In the margin of f. 6^b is written, in the same hand, "*Ameen-Oole-Khan. Chief of the Logur Valley. a Ghilsie*"; and in the margin of f. 7^a, "*Mahomed-Sha-Khan. Chief of Lughman Vale. a brother of Dost Mahommed*." The manuscript was presented to the Library by Prof. W^m Wright.

The original formulary begins on f. 4^b (partly destroyed at the upper corner), with a series of formulæ headed ترکیب خالص and ترکیب جفت. Many of the words and measures are not properly Persian, and appear to be Pushtú. As a specimen one of these formulæ (so far as it is legible) is transcribed here from f. 12^b: —

دیگر ترکیب زر چنین است که یک شیشه آتشی گرفته و از موی بالغ دختران پر کرده و تحت او یک سوراخ مثل سوزن کرده و هر طرف بالای شیشه بغیر از سوراخ کل حکمت کرده و یک کتوری در میان زمین کنده کرده نهاده و در میان کتوری یک پسه (?) نهاده و آن شیشه را بالای کتوری چنان بپند که سوراخ بالای پسه (?) باشد و آتش سخت از اخگر خوب بدهد و آن موی های جوش خورده از آن تبیل پر آمده

بالای پسه (P) اقبیده خواهد شد وقتی که سزد شود بکشد
اشرفی خواهد شد ماجرّب است،

The formulary ends on f. 158^b, but the (originally blank) leaves at the beginning and end are for the most part covered with similar formulæ written in different hands.

SCIENCE OF SWORDS. — PHYSIOGNOMY.

N^o. CXXXVI. Add. 418.

رساله شمشیر شناسی مسمی به تائید بصارت
تصنیف لطف الله متخلص بنثاره رساله دلائل
الفراسه تصنیف محمد میرزا خان

Ff. 32 (ff. 1^a, 23^b—25^a blank); 24.0 × 14.5 c.; 15 l. Written in good *ta'liq*, headings and overlines in red. Transcribed in A. H. 1227 (A. D. 1812). Contains two separate treatises, *viz.*: —

(I) **Risálé-i-shamshír-shinásí** (ff. 1^b—23^a), a treatise on swords, and the characteristics, peculiarities, and virtues of their different kinds, by **Luṭfu'lláh**, poetically called **Nithár**, and also known as Nuṣratu'lláh Khán. Begins: —

بسم الله الرحمن الرحيم
و الثنا که مدح فرزند بر حقش میرزا جلال اسیر معتقد
فقیر، عندلیب کل ثنائیش وحی، چند بگویم نمیتوان گفتن،
اما بعد ذره بیبقدار لطف الله تخلص بنثار مخاطب نصرت
الله خان صفاچه چند هرننگ نامه اعمال خویش داشته آغ

The author proceeds to say that, though all save

the remembrance of God is unprofitable and a waste of life, yet, inasmuch as courage in battle, more especially against the infidels, is a noble thing, approved alike by God's Word, the Prophet's sayings, and the example of 'Alí b. Abí Tálíb, he has decided to set down in this treatise what he had learned from his maternal uncle Mírzá Faḍlu'lláh, Seyyid Mír Sháh, and others, as to the qualities and virtues of the different kinds of swords, a subject, he adds, which has hitherto received less attention than other branches of the art of war. In this undertaking he was encouraged and helped by Mír Aḥmad Ni'matu'lláhí, known as Multaft Khán. The name of the work, تائید بصارت ("The help to discernment") was chosen by him because the sum of the letters composing this title gives the date of composition (A. H. 1118), as is explained in the following verses (f. 2^b): —

این نسخه مسمی است بتائید بصارت،
 عینک بودش آئینه بر چشم تعقل،
 گنجی بود از گوهر در یافت درین باکر،
 باید که به بینی بنامل نه تجاهل،
 ادراك ترا هیچ طرف شبهه نماند،
 گر با عدم فهم نباشی متقابل،
 تعجیل و تعلل بمزاجت ندهی راه،
 پیوسته درین کار ضرور است توغل،
 روشن کنم از تسمیه اش لطف دگر هم،
 تائید بصارت شده تاریخ ترسل،

The author concludes his preliminary remarks by saying that since it is in India generally and the Deccan in particular that a knowledge of the qualities of good swords exists, therefore he uses the Indian termino-

logy of the art without attempting to render the technical terms thereof into Persian. This transcript was concluded on Šafar 13th, A. H. 1227 (= Feb. 27th, A. D. 1812). Name of copyist not mentioned.

(II) **Risálé-i-Dalá'ilu'l-Firásat** (ff. 25^b—32^b), a treatise on Physiognomy, by Muḥammad Mírzá Khán. Begins: —

لحمد لله الذى جعل الفراسـت (sic) مصباحاً للحقايـق و
مفتاحاً للدقایق الخ .. اما بعد بندهء ضعیف و حقیر سراپا
تقصیر راجی الغفران محمد مرزا خان مختصری در علم فراست
از اقوال کرامت منوال حضرت میر سید علی همدانی محبوب ربانی
قدس سره که در کتاب ذخیره الملوك مرقوم فرموده اند و از
کتاب تحفة النصائح که در آن فصلی از اقوال حکمای متقدمین
نوشته است منتخب نموده بعباری مختصر تسهیلًا للحفظ و
مقبولًا للطبع مشتمل بر مقدمه و دو باب و خاتمه مرتب گردانید
و مسمی بدلائیل الفراسـت کرده تا حضرات سلاطین والاتبـار و
امرای ذوی الاقتدار و عقلای هوشیار را دستور العمل باشد؛

Of the two works from which the author compiled this treatise, the *Dhakhiratu'l-Mulūk*, by Amír Seyyid 'Alī b. Shihābu'd-Dīn b. Mīr Seyyid Muḥammad el-Huseynī of Hamadān (d. A. H. 786), is described at p. 447^b of Rieu's *Catalogue*; and the *Tuhfatu'n-Nasā'ih*, by Yūsuf Gadā (A. H. 752), at pp. 124—5 of Pertsch's *Berlin Catalogue*. Contents: —

مقدمه در بیان آنکه ملحوظ داشتن آن اول درین علم مشروط

است بدانکه الخ (f. 25^b)

باب اول در فراست شرعی؛ (f. 26^b)

باب دوم در بیان فراست حکمی؛ (28 sections) (f. 27^a)

خاتمه (f. 32^a)

Date of transcription, Şafar, A. H. 1227 (= Feb.—March, A. D. 1812). Name of copyist not mentioned.

AGRICULTURE.

Nº. CXXXVII. Add. 887.

کتاب زراعت

Kitáb-i-Zirá'at (the Book of Agriculture), a treatise on Indian agriculture.

Begins: —

از حکمت ربانی وز فیض خور و باران
شد سنگ گران قیمت غلات شده ارزان
غلات که ارزانست شد زندگی عالم
و ان لعل گران قیمت زبید بسر شاهان

Ends: —

تمام شد کتاب زراعت در سده ۱۲۱۹ هجری

The title of the work occurs only in the colophon.

Ff. 18 (last two blank); 31.0 × 21.0 c.; 13 l.

Written in a legible but ugly Indian *ta'liq* in the year A. H. 1216 (A. D. 1801—2). The contents are briefly as follows: —

F. 1^b. Exordium.

F. 2^a. On the seasons for sowing, and the relations between the Indian, Persian, and English months.

Ff. 2^b—3^b. Comparative table of the Indian, Persian, and English months; list of the 27 Hindú *pakhs* which make up the year; lists of the cereals and vegetables which can be sown in the different seasons.

F. 4^a. کیفیت کاشتن و درو ساختن اجناس فصل برسانی

یعنی بهدوی

(Of what is to be sown and reaped during the rainy season).

F. 6^b. کیفیت کاشتن و درو ساختن فصل زمستانی یعنی فصل خریف

(Of what is to be sown and reaped during the winter or autumn season).

F. 10^a. کیفیت کاشتن و درو ساختن فصل تابستانی یعنی ربیع

(Of what is to be sown and reaped during the summer or spring season).

F. 15^a. کیفیت اقسام ترکاری و فالیز و زمین قند که در فصلربیع پیدا میشود

(Of the different kinds of vegetables, melons, and sugar-canes produced during the spring season).

A copy of this work (dated A. H. 1217) appears to form part of the contents of the British Museum MS. Or. 1741. See Rieu's *Catalogue*, p. 1013^b, I.

Presented by the late Dr. William Wright, Dec. 3rd, 1873.

LEXICOGRAPHY. PERSIAN DICTIONARIES.

Nº. CXXXVIII. Oo. 6. 61.

مؤید الفضلاء

The **Mu'ayyidu'l-fuḍalá** ("Scholars' aid"), a dictionary of Persian and Arabic words explained in Persian. See Rieu, p. 494; Ethé, col. 1006. The author's name, Muḥammad b. Lád, occurs on f. 1^b, l. 13.

Ff. 254 (f. 1^a blank, f. 232 missing); 20.7 × 14.0 c.; 25—26 l. Dated Sha'bán, A. H. 1074 (March, A. D. 1664). Written in a bad *nasta'liq* hand, the words ex-

plained, sections, etc., in red. A good deal wormed and mended, especially the last page, whereby a great portion of the colophon is rendered illegible. The transcription seems to have been effected very hurriedly, for the scribe states in the colophon that he worked at it without remission for two months and some days "not distinguishing night from day". In an inscription on the blank page at the beginning the book is described as —

لغات مؤید الفضلاء در لغت عربی و ترکی و پهلوی و دری
معه مرکبات و مفردات،

No. CXXXIX. Oo. 6. 8.

کشف اللغات و الاصطلاحات

تصنیف عبد الرحمن بن احمد سور

The *Kashfu'l-Lughát wa'l-Iṣṭiláhát*, a dictionary of Arabic and Persian words, with especial reference to the terminology of the Ṣúfis, by 'Abdu'r-Rahmán b. Aḥmad Súr. See Rieu; p. 495; Ethé, col. 1006—1007.

Ff. 620 (ff. 1^a, 620^{a-b}, blank); 25.8 × 16.5 c.; 19 l. Written in fair *ta'liq*, the words explained being in red. The Arabic paging is wrong by 10 from f. 430 (numbered 440) onwards. The manuscript was transcribed partly by Sheykh Pír Muḥammad, poetically sur-named *Mu'nis* (شیخ پیر محمد عرف شیخ بولا متخلص بمونس), partly by Dúst Muḥammad Qásim b. Sheykh Barkhúrdár; and concludes with two pages of panegyric on the former by the latter, which contain an account of the apportionment of the labour, and the date of completion, Muḥarram 11th, A. H. 1103 (= Oct. 3rd, A. D. 1691), corresponding to the 35th year of Awrang-Zib's reign.

Begins: —

الحمد لله رب العالمين أما بعد حمد و صلوة ميگويد
 اضعف العباد و خدام الفقراء فقير حقير بنده رب غفور عبد
 الرحيم ابن احمد سور آلخ

No. CXL.

Oo. 6. 6.

فرهنگ جهانگیری

The **Farhang-i-Jahāngirī**, a well-known lexicon of Persian words explained in Persian, by Jamálu'd-Dín Huseyn Injú b. Fakhru'd-Dín Ḥasan of Shíráz, completed in A. H. 1017. See Rieu, pp. 496—498; Ethé, col. 1011—1014.

Begins: —

آنکه بر لوح زبانها حرف اول نام اوست،
 آن همی گوید اله این ایزد و آن تنگری،

Ff. 448 (f. 1^a blank); 30.2 × 17.5 c.; 25 l. Written in a neat, clear *ta'liq*, except ff. 153—278, which are in another and much less graceful hand. Headings and words explained in red.

Transcribed for 'Abdu'l-Ghafúr Khán b. Muqím Khán of Aḥmad-nagar, by 'Abdu'l-Ḥafíẓ b. Ḥáfíẓ Aḥmad, in the 44th year of the reign of Awrangzib 'Ālamgir, A. H. 1111 (= A. D. 1699—1700).

No. CXLI.

Add. 190 (Lewis 11).

فرهنگ جهانگیری

Another copy of the **Farhang-i-Jahāngirī**.

Begins as usual: —

آنکه بر لوح زبانها حرف اول نام اوست آلخ

Ff. 460 (ff. 1^a—2^a, 458^b—460^b blank); 27.7 × 15.6 c.;

25 l. Written in a small, good Persian *ta'liq* between borders of blue and gold; headings in red.

In the colophon on f. 458^a the date of completion is given as Sha'bán 14th, A. H. 1066 (= June 7th, A. D. 1656), and the name of the copyist as Sháh Salmán b. Mír Muḥammad el-Ḥuseyní of Shíráz.

The chronogram giving the date of completion (A. H. 1017 = A. D. 1608—9), as given by Rieu (*loc. cit.*), occurs on f. 458^a.

No. CXLII. Add. 191 (Lewis 12).

ماجمع الفرس سروری

The **Majma'u'l-Furs**, a well-known dictionary of Persian words explained in Persian, composed by Muḥammad Qásim b. Hájí Muḥammad Káshání, commonly called Surúrí, and completed in A. H. 1008 (= A. D. 1599—1600). See Rieu, pp. 498—500; Ethé, col. 1009—1111.

Begins as usual: —

ابتداء کلام هر دانشمند سخنور و انتهای سخن هر خردمند
هنرور آخ

Ff. 320 (ff. 1^a—2^a, 316—320 blank; f. 317, blank, missing); 25.5 × 15.5 c.; 19 l. Written in a small, fairly good *ta'liq* by 'Alí Naqí b. Mírzá Jamál(?), and completed on Thursday the 15th of Rabí' I(?), A. H. 1056 (= May 1st, A. D. 1646). Headings, etc., in red. The appendix on the *Isti'árát* occupies ff. 314^b—315^b. The draft of a Persian letter occupies ff. 318^b—319^a.

No. CXLIII. Add. 188 (Lewis 9).

برهان قاطع لمحمد حسین بن خلف تبریزی

The celebrated Persian dictionary entitled **Burhán-**

i-Qāṭi', compiled by Muḥammad Ḥuseyn b. Khalaf-i-Tabrízí, poetically surnamed **Burhán**, in A. H. 1062 (= A. D. 1652). See Rieu, p. 500.

Ff. 508 (ff. 1^a and 508^b blank); 33.0 × 19.0 c.; 25 l. Written in a neat, legible *ta'liq*, the words explained being in red. Dated A. H. 1111 (= A. D. 1699—1700). Copyist: — Murtaḍa-Qulí Beg. On f. 1^a is imprinted the seal and superscription of one Mu'izzu'd-Dín Muḥammad.

Begins as usual: —

ای راه نما بهر زبان در افواه،
 یزدان و کرسطوسی و تانکری و اله،

Nos. CXLIV—CXLV.

Add. 181 and Add. 182 (Lewis 2 and 3).

برهان قاطع

The **Burhán-i-Qāṭi'**, a well-known Persian Dictionary by Muḥammad Ḥuseyn b. Khalaf et-Tabrízí, poetically surnamed **Burhán**. See Rieu, p. 500.

One volume of ff. 504, bound in two, of which the first contains ff. 1—252 and goes down to the word *دستگیر*, while the second includes ff. 253—504, and extends from the word *دست لاف* to the word *يعقوب*. Ff. 1^a and 504 are blank. The leaves measure, in vol. I, 39.5 × 25.2 c.; and, in vol. II, 39.0 × 25.2 c. As far as f. 381 inclusive the pages contain 25 lines each; after that 19 or 20 lines only.

There is no colophon, date, or scribe's name. The writing, a clear but ugly Indian *ta'liq*, appears to be of the last century. The words explained are written in red.

No. CXLVI.

Oo. 6.5.

فرهنگ رشیدی
تصنیف عبد الرشید بن عبد الغفور الحسینی
المدنی التتوی

The *Farhang-i-Rashídí*, a well-known Persian dictionary by 'Abdu'r-Rashíd b. 'Abdi'l-Ghafúr el-Ḥuseyní el-Madaní et-Tataví, who lived till about A. H. 1069 (= A. D. 1658—9). See Rieu, pp. 500—501; Ethé, col. 1016.

Ff. 283 (ff. 1, and 282^b—283^b blank); 32.3 × 20.7 c.; 23 l. Written in an ungraceful but legible *ta'liq*; headings and words explained written in red. The Arabic pagination begins on f. 2, and is one behind the English as far as f. 226, where it stops; except that on ff. 123—126 the English and Arabic paginations correspond, and that ff. 127—130, though now standing in right order, are wrongly numbered in Arabic.

Begins as usual: —

ستایشی که آرایش سرناماء هر سخن و پیرایش دیباجاء

هر نو [و] کهن الخ

The manuscript was transcribed for Gharíb Dás b. Prithí-Mal by Gadá Beg b. Mírzá Beg, Moghul, of the Bahárlú Turcomans, domiciled in Sháh-Jahán-púr; and completed on Wednesday, the 9th of Jumáda II, A. H. 1119 (= Sept. 7th, A. D. 1707). Like all known copies, it lacks the *Khátima*.

No. CXLVII.

Add. 795.

سراج اللغة . جواب شافی

Ff. 130 (ff. 1^a, 106^a—109^a, and 130^b blank); 24.7 × 15.3 c.; 21 l. in the first part (ff. 1^b—105^b), which con-

tains the *Sirájū'l-Lughat*; 14 l. in the second (ff. 109^b—130^a) which contains the *Fawáb-i-Sháfi*. The former has no date; the latter is dated Rajab A. H. 1190 (Aug.—Sept., A. D. 1776).

I. The **Sirájū'l-Lughat** (ff. 1^b—105^b), second part (دفتر دوم), containing explanations of rare words, metaphors, and expressions employed by modern Persian poets, and not to be found in ordinary dictionaries, such as the *Farhang-i-Fahāngirī*, *Burhān-i-Qāṭi*, etc. These words and expressions are divided into two classes, the first such as are for the most part ignored or misunderstood by the people of India; the second such as are understood, but of which the correctness is questioned. Concerning the author, Sirájū'd-Dīn 'Alī Khān, poetically surnamed *Ārzū*, see Rieu, pp. 501—2; Sprenger's *Oude Catalogue*, pp. 132—4. He was born at Akbar-ābād in A. H. 1101 (A. D. 1689—90), and died in Lucknow on the 23rd of Rabī' II, A. H. 1169 (Jan. 26th, A. D. 1756). Begins: —

اما بعد حمد واضح جميع لغات . و صلوة بر افصح و افضل
موجودات . ميگويد فقير كثير التقصير سراج السدين علي آرزو
تخلص كه اين دفتر دوم است از كتاب سراج اللغة در بيان
الفاظ و اصطلاحات شعراى متاخر كه داخل هيچ كتاب لغت
مثل فرهنگ جهانگيري و سروري و برهان قاطع و غيرها نيست

Ends: —

آغاز هر فقره اش چون مطلع وصال ماهرويان سمن سيمما و پايان
هر سخنش مانند مقطع هجران پري پيكران دلريا من تصنيف
محقق زمان و مدقق دوران شيخ سراج الدين علي خان آرزو
تخلص ❖ ❖ ❖ تمام شد

The words and expressions are arranged alphabetically throughout.

II. The **Jawáb-i-Sháfi** (ff. 109^b—130^a), by **Vá-rasta** (Siyál-Kótí Mal of Lahore: see Rieu, p. 503), containing a defence of certain expressions employed by Ḥakím Beg Khán, poetically surnamed *Ḥákím*, in his verses, which had been criticised by Siráju 'd-Dín 'Alí Khán, the author of the above-mentioned *Siráju'l-Lughat*. Vá-rasta says in his preface that when Ḥakím Beg Khán came from Delhi to Lahore in A. H. 1163 (A. D. 1750) he paid him a visit, and was shewn a copy of his friend's *diván*, in the margin of which were inscribed a number of Siráju'd-Dín's unfriendly criticisms. These he was requested by Ḥákím to answer, and accordingly, in response to his urgent entreaties, he composed this treatise, wherein he vindicates the usages condemned by Siráju'd-Dín.

Begins: —

بعد حمد خدای که ذات مقدّسش از جمیع نقایص مبرا و
حکمت بالغه‌اش از همگین عیوب معرّاست . بر ضمیر منصفان
حق منش حق جو مخفی نماند که در شهرور سنه هزار و صد
و شصت و سه هجری که خان ساختندان حکیم بیگخان حاکم
تخلّص از دهلی بلاهور تشریف فرمود بنده وارسته بحکم دیرین
محبت‌ها بدیدن خان سری کشیدم الخ

Ends: —

تمت تمام شد رساله موسوم بجواب شافی مسئّل خسان آرزو که
صفحات دیوان حاکم را نشانه تیر ملامت نموده وارسته لاهوری
محرر ساخته تاحریر چهارم ۵

شهر رجب المرجب ۱۱۹۰ هجری النبوة صلی الله علیه و سلم.

Nº. CXLVIII. Add. 2986.

رساله مختصر در حلّ لغّه باشعار معتبر
لحسین بن عبد الصمد الجبایعی (?)

A compendious dictionary of Persian words, illustrated by citations from the poets, compiled by Ḥuseyn b. 'Abdi 'ṣ-Ṣamad. A Persian note on f. 1^a describes it as the *Kanzu'l-Lughdt* of *Mir Muḥammad 'Alī Mas'ḥadi*, but that this is an error appears from the words immediately following the short doxology (f. 1^b, ll. 5—7): —

و بعد چنین گوید بندۀ قلیل البصاۃ عذیم الاستطاعۃ حسین
ابن عبد الصمد الجبایعی (P) که این رساله ایست مختصر در
حلّ لغّه باشعار معتبر . . .

The doxology, with which the book opens, begins: —

شکر و سپاس افزون از حدّ و قیاس مر معبودی را لایق و
سزااست آلاخ

Ff. 152 (f. 1^a blank; f. 8 missing; f. 62 missing; ff. 63—72 misplaced so that they stand in the following order — 63, 65, 64, 67, 66, 69, 68, 71, 70, 72; f. 80 missing; ff. 115—119 misplaced so that they stand — 116, 118, 115, 117, 119; f. 135 missing); 19.8 × 11.4 c.; 15 l. Written in fair *nasta'liq*; the words explained are written in red, and are arranged primarily in chapters (*bāb*) according to the final letter, and secondarily, within each chapter, in sections (*faṣl*) according to the initial letter.

It appears from the compiler's preface that his principal sources were Muḥammad b. Hindúsháh and Shams-i-Fakhrí.

Date of transcription, Sha'bán, A. H. 1009 (= Feb., A. D. 1601). The first leaf is supplied in a later hand.

ARABIC-PERSIAN DICTIONARIES.

No. CXLIX.

Add. 193. (Lewis 14^a).

تاج المصادر

The **Táju'l-Mašádir**, a Persian dictionary of Arabic infinitives, by Abú Ja'far Aḥmad b. 'Alí el-Maqqarí el-Beyhaqí. See Hájí Khalfa, vol II, p. 93, N°. 2054; *Cat. Cod. Arab. Mus. Brit.*, p. 469^a, c; Ethé, col. 980.

Ff. 306 (ff. 1^a, 131^a, and 306^b blank); 25.0 × 14.4 c.; 17 l. Written in a fair *naskh* hand, the words explained being in red. There is a colophon on f. 130^b, at the end of the first part, dated Muḥarram 19th, A. H. 1111 (= July 17th, A. D. 1699); and another at the end of the book (f. 306^a) dated Friday, 23rd of Rabí' I, A. H. 1111 (= Sept. 18th, A. D. 1699). In the latter the scribe's name is given as Faqíh Muḥammad, commonly called Faṭḥ-Muḥammad b. Faqíh Aḥmad b. Faqíh Muḥammad b. Faqíh Huseyn b. Faqíh Ḥamza b. Qádí 'Abbás. From a seal on f. 1^a and a note on f. 131^a the book appears to have belonged formerly to a Sheykh of the Qádirí order of dervishes.

Begins: —

الحمد لله رب العالمين حمداً يفوق الشكر تحمده على السراء
والضراء الخ

No. CL.

Oo. 6. 44.

نصاب الصبيان از تصنيف ابو نصر فراهى

The well-known **Niṣábu's-Şibyán**, or Arabic-Persian rhymed vocabulary of **Abú Naṣr Faráhí**. See Rieu, p. 504^a, IV; and Ethé, col. 980 *et seq.*

Ff. 24 (ff. 1^a and 24^b blank); 23.7 × 15.5 c.; 16 l.

Written in fairly good *ta'liq*. The letters ع and ف are written in red under the words in the glossary to indicate whether they are Arabic or Persian.

A short prose preface (2 lines of Arabic doxology, 5 lines of Persian, explaining the object of the work) is prefixed to the rhymed vocabulary.

No. CLI. Add. 241 (Lewis L).

نصاب الصبیان . رساله در تواریخ و غیره

Ff. 91 (ff. 1^a, 68—77^a, and 89^b—91^b blank); 32.0 X 20.3 c.; 13 l. Written in a large, clear Indian *ta'liq*. Rubrications only in the last part (ff. 77^b—89^a). The date in the colophon appears to read 10th of Rabī' II, A. H. 1116 (= Aug. 12, A. D. 1714), but the year may be 1016 (1 19).

Contents: —

(I) The **Niṣābu's-Ṣibyān** (نصاب الصبیان) of Abū Naṣr-i-Faráhī (a well-known rhymed Arabic-Persian vocabulary), with running commentary in prose. See Rieu, pp. 504 and 506; Ethé, col. 980—983. This commentary appears to correspond exactly with the *third* described by Ethé (N°. 1642 of the Bodleian). Ff. 1^b—54^a.

(II) An anonymous treatise on chronology, astronomy, divination, etc., composed, as appears from the last line but one from the bottom of f. 55^a, in A. H. 983 (= A. D. 1575—6).

Begins abruptly: —

فی معرفت تواریخ انبیای مرسلین علیهم السلام و افرینش نور
حمدی و ابتدای دور افلاک و خلقت جن و پری و غیره...

Ff. 54^b—67^b.

(III) A list of synonyms (Arabic and Persian) arranged in categories without regard to alphabetical order.

Begins: —

ادم، بشر، مردم، جسم، قالب، بدن، تن، جسد، جرم، وجود، آئینه
Ff. 77^b—89^a.

Nº. CLII. Add. 225 (Lewis 43)

نصاب ابو نصر فراهی، مفتاح گلستان و غیره،

Ff. 102 (ff. 1^a—2^a, 6^a—9^a, 83^b—86^a, 96^a—100^a, 101^b—102^b, blank); 18. 12.5 c.; 9—18 l. Written partly in good Persian, partly in bad Indian, *ta'liq*. No colophon or date.

Contents: —

F. 2^b. A talisman ascribed to 'Alí.

F. 3^a. Formulæ used by the contracting parties in a *ṣigha*, or temporary marriage.

F. 3^b. A recipe for dyeing the beard.

Ff. 4^a—5^a. Notes on the prescribed ablutions, etc.

Ff. 9^b—69^b. The **Niṣáb** of **Abú Naṣr-i-Faráhí**, with running commentary. See Rieu, p. 504; Ethé, col. 980—983. This copy corresponds with Nº. 1642 of the Bodleian.

Ff. 70^a—71^a. A short chronological account of the Creation and the Prophets, headed: —

فی معرفت تواریخ انبیای مرسلین علیهم السلام و آفرینش نور
حمیدی آئینه

Ff. 71^a—72^a. A table, headed **حروفات قرآن مجید**, shewing the number of times which each letter of the alphabet occurs in the Qur'án.

Ff. 73^b—78^a. A *tarkib-band* of seven strophes (هفت بند) by *Mawláná Hasan of Káshán*, beginning:

السلام ای سایه خورشید رب العالمین،

آسمان عز و تمکین آفتاب داد و دین،

Ff. 78^b—83^a. Part of the **Miftáh-i-Gulistán** ("Key to the *Gulistán*"), composed, as appears from a very

wordy preface, by **Uweys b. 'Alá**, known ás **Ādam** (اويس بن علا عرف آدم), and dedicated to Maḥmúd Sháh b. Muḥammad Sháh Bahmaní (*i. e.* Maḥmúd II, reigned A. H. 887—924). The author says in his preface that his work was intended to consist of two parts (*Qism*), the first explaining certain words occurring in the text which seemed to him to need explanation (though, as a matter of fact, many of the words explained are quite common); the second explaining the Arabic sentences and verses introduced therein. The text ends abruptly at the bottom of f. 83^a in the middle of *Qism* I, at the letter ز. Begins: —

فاتحه مر فتاحی را که افتتاح کلام خود بفاتحه الکتاب مخصوص
گردانیده آید

Ff. 86^b—87^a. A Table for finding on what day of the week the first day of any Muḥammadan month in any year falls. Attributed to the Imám Ja'far-i-Šādiq.

Ff. 87^b—95^b. A Treatise said to have been composed by the Imám Riḍá for the Caliph Ma'mún, on auguries to be drawn from birds, etc.

Ff. 100^b—101^a. Prescriptions for compounding certain electuaries (معجون).

No. CLIII.

Oo. 6. 52.

الصراح من الصحاح
لابی الفضل محمد بن عمر بن خالد المدعو
بجمال القرشی

The **Šuráh**, an abridgement of Jawharí's well-known Arabic dictionary, the **Šiháh**, with the addition of the Persian equivalents, by *Abú'l-Faḍl Muḥammad b. 'Umar b. Khálid*, called **Jamál-el-Qurashí**. See Rieu, p. 507, and Ethé, col. 983. The work was completed (see Ethé,

loc. cit.) on Šafar 16th, A. H. 681 (= May 26, A. D. 1282). It has been published at Calcutta (A. D. 1812) and Lucknow (A. H. 1289). This copy was completed on Friday, Sha‘bān 23rd, A. H. 1066 (= June 16th, A. D. 1656).

Ff. 521 (f. 1^a blank); 21.2 × 14.0 c.; 21 l. Written in a fairly legible *naskh*.

Nº. CLIV.

Add. 837.

الصرّاح من الصّحاح

Another copy of the **Šurāḥ** of **Jamāl el-Qurashī**.

Ff. 463 (ff. 1^a and 463^b blank); 28.5 × 18.0 c.; 20 l. Written in a good, clear *ta‘liq*; headings in red; words explained written in red in the margins.

Transcribed by Muḥammad ‘Ābid-i-Ja‘farī, and completed on Sunday, Šafar 11th, A. H. 1085 (= May 17th, A. D. 1674). F. 1^a bears, amongst other seal-marks, that of Rafī‘u’d-darajāt (Moghul emperor in A. H. 1131).

Nº. CLV. **Add. 192. (Lewis 13).**

كنز اللغات لمحمد بن عبد الخالق بن معروف

The **Kanzu’l-Lughāt** (“Treasury of Lexicography”), a dictionary of Arabic words explained in Persian, compiled by **Muḥammad b. ‘Abdī’l-Khāliq b. Ma‘rūf** of **Gilān** in the latter half of the ninth century A. H. See Rieu, pp. 507—8; Ethé, col. 991.

Ff. 387 (ff. 1^a and 385^b—387^b blank); 25.0 × 16.8 c.; 21 l. Written in a good *ta‘liq*; the Arabic words in *naskh* and overlined with red.

A colophon on f. 387^b (in which the name of the person for whom the manuscript was written has been obliterated) contains the date 15th of Rabī‘ II, A. H. 1109 (= Oct. 23rd, A. D. 1600).

No. CLVI. Add. 189 (Lewis 10).

کنز اللغات

Another copy of the **Kanzu'l-Lughát**.

Begins as usual: —

جواهر كنوز لغات حمد و ستایش نثار بارگاه حضرت متكلمی آرخ

Ff. 254 (ff. 1^a and 251^b—254^b blank); 32.2 × 17.0 c. Written in a fair *ta'liq*; words explained written in red. Dated Saturday, Sha'bán 12, A. H. 1085 (= Nov. 11, A. D. 1674).

No. CLVII.

Oo. 6. 7.

کنز اللغات

Another copy of the **Kanzu'l-lughát**.

Ff. 358 (f. 1^a blank; incomplete at end); 26.7 × 15.0 c.; 23 l. Written in a bad Indian *ta'liq*, apparently of the 17th or 18th century, between margins ruled in colours. Headings in red.

Begins: —

ابتدای هر سخن آن خوبتر در هر مقام،

کو بود با حمد معبود خدای پاک نام،

جواهر كنوز لغات حمد و ستایش نثار بارگاه حضرت متكلمی

كه زبان اصناف آدمیان كلید گنج خانهء سخن كرده
اند آرخ

Ends abruptly in the course of the **باب الهاء مع اللیم** with the following words: —

همچ مردمان فرومایه احمق و مگسهای خور و گوسفندان لاغر
و پشه و ملخ و گرسنگی و او جمع هاجمه (sic, for هاجمه)
است هاجبیچ رودخانهء ژرف

No. CLVIII.

Add. 410.

منتخب اللغات شاهجهانی

Muntakhabu'l-lughât-i-Shâhjahânî, a dictionary of Arabic words commonly used in Persian, compiled by 'Abdu'r-Rashîd el-Ḥuseynî el-Madanî et-Tatavî in A. H. 1046 (= A. D. 1636—7), as shown by the chronogram at the end (f. 761^b), which runs: —

از پیء تاریخش فی قال و قبل، گفت خرد منتخب فی بدیل،

See Rieu, pp. 501 and 510^a, and Ethé, col. 992.

Ff. 764 (f. 1^a and ff. 762—3 blank, except for the title on the first; f. 764, also blank, is missing); 22.0 × 14.5 c.; 11 l. Written in a good legible *ta'liq*, the Arabic words explained in red. The transcription was completed on Shawwâl 17th, A. H. 1225 (= Nov. 15th, A. D. 1810). A portion of the text accidentally omitted by the copyist between f. 608 and f. 609 has been supplied on a slip, measuring 29.5 × 9.5 c., which is attached to f. 609.

No. CLIX.

Add. 811.

منتخب اللغات شاهجهانی

Another copy of the **Muntakhabu'l-Lughât-i-Shâhjahânî**.

Begins as usual: —

سنایش و سپاس مالک الملکی که تذکار آلاء فی احصا و نعاء
فی منتهایش الخ

Ff. 346 (ff. 1—7^a and 342^b—346^b blank, save for title on 1^a, 5^a, and 7^a and note in Persian on the number of sheets and leaves in the MS. on the last; f. 110 missing); 25.0 × 14.5 c.; 19 l. Written in fair *ta'liq*, Arabic words in red.

Ends with the chronogram giving the date of composition (A. H. 1046 = A. D. 1636—7) cited by Rieu

(pp. 500—501), and Ethé (col. 992), and the following brief colophon: —

باتمام رسيد و تمام گردید بتاريخ دهم شهر شوال سنه ١٩

Nº. CLX.

L1. 6. 14.

تحفة الصبيان

The same Arabic-Persian glossary which forms the first part of **Gg. 6. 31** (see pp. 251—2 *infra*).

Ff. 40 (f. 1^a blank); 17.8 × 12.4 c.; 7 l. Written in a sort of Turkish *divânî* hand. Turkish interlinear glosses in red. No date or colophon.

On f. 1^a is the following inscription: — “*Dictionarium Arabicum in tria capita distinctum quorum primum communiora pleraque verba et verbalia synonymis conjunctis, secundum phrases aliquot Arabicas, tertium dictiones quasdam contraria significantes, Persicè et Turcicè, sed neglecto ordine alphabetico, explicat. Erpenius.*”

Author, Yûsuf the Sheykh. See Ethé, col. 996, Nº. 1684.

Nº. CLXI.

L1. 5. 25.

لغت نعمة الله

A Persian dictionary explained in Turkish. It is defective at the beginning, and neither the title nor author's name anywhere occurs, but it appears to be one of the two recensions of the Persian-Turkish dictionary compiled by Ni'matu'lláh b. Aḥmad b. Qáḍí Mu-bárák er-Rúmí, with which its plan of arrangement agrees. This arrangement is as follows: —

Preface (missing in this manuscript).

Verbs (missing down to the middle of the letter ش, the first verb being شویدن).

Particles, flexion, etc., beginning on f. 6^a, l. 7.

Nouns, simple and derived, beginning on f. 10^b.

See Rieu, pp. 514—515; Ethé, col. 1000—1001; Pertsch's *Berlin Catalogue*, pp. 201—204.

Another copy of Ni'matu'lláh's lexicon, marked **Dd. 6. 41** (see immediately below), belongs to the University Library. A comparison of that MS. with this shews a close general agreement, but some differences of detail, so that they would seem to represent two different recensions of the same work. Thus the treatise on the particles is in Persian in this copy, but in Turkish in the other, though the substance is the same in both. In this copy also the authors of the verses cited are often not named where they are named in the other MS., which is altogether more carefully written. On the whole, however, there seems to be little doubt as to the identity of the two.

Ff. 201 (several pages missing at the beginning, ff. 197^b—201^b blank); 21.5 × 13.8 c.; 21 l. Written in a legible Turkish *ta'liq*. Headings of sections in red; words explained overlined in red. Dated the end of Dhu'l-Hijja, A. H. 966 (= about Oct. 1th, A. D. 1559).

Presented to the Library by Nicolas Hobart of King's College, Cambridge, in 1655.

No. CLXII.

Dd. 6. 41.

لغت نعمة الله

The **Persian-Turkish Dictionary** of Ni'matu'lláh ibn Aḥmad [ibn Qādī Mubárah] er-Rúmi, transcribed in Constantinople by Yaḥyá ibn Rajab in A. H. 974 (concluded at the end of *Fumáda'l-Ákhir* of that year = January, A. D. 1567). See Rieu, pp. 514—5; Ethé col. 999—1000.

Ff. 234 (two additional leaves α and β , at beginning); 18.4 × 13.0 c.; 19 l. Written in good clear *naskh*, the Persian words in red, the Turkish explanations in black. In the margins are numerous notes and glosses in English, Turkish, and Persian, in a neat European hand.

Ff. α and β are covered with citations of poetry. The dictionary begins on f. 1^b as follows: —

حمد بی قیاس و شکر با سپاس ۵ آن مالک بی همتای را که
ملکش بی انبازست ۵ و درگاه لطفش با بندگان مخلص بازست ۵

It ends on f. 230^a with the following colophon: —

قد وقع الفراغ من تسوید هذه اللغة مولفه نعت الله بن
احمد الرومی بعد ان جمعها من لغات كثيرة و كتب متعددة
موثوقة نفع المسلمين ۵ و ثقل بثوابها الموازين ۵ و الحمد لله رب
العالمين ۵ و تمت ببلدة قسطنطنية على يد يحيى بن رجب
في اواخر جمادى الآخر سنة اربع و سبعين و تسعين
(فرد)

آموت و ببقی کل ما قد کتبتہ و یا لیت من یقرأ کتابی دعا لیا

This is followed (ff. 230^b—231^b) by a collection of moral maxims in the form of question and answer called *منلا*, beginning: —

از استاد خود پرسیدم که کار خود بکه سپارم گفت بدان که
خود را شایسته باشد ۵

This in turn is followed (ff. 232^a—234^a) by a short treatise on the game of chess by Sheykh 'Alá'u'd-Dawla

beginning: — (رسالة شیخ علاء الدولة در اسرار شطرنج)

بسم الله الرحمن الرحيم اسراری که در شطرنج ودیعت نهاده
بودند جمله آلات شطرنج از روی حال نه از روی مقال در
من آموختند

No. CLXIII.

Dd. 6. 32.

Two works on Persian lexicography and grammar, bound together in one volume of ff. 178 (17.6 × 13.2 centimetres).

(I.) The first of these (ff. 1^a—111^b), inscribed on f. 1^a قانون الفرس على اسلوب قانون الادب, is a Persian-Turkish glossary. The Persian words are written continuously, separated from one another only by an inverted comma in red, across the page, the page containing 7 lines; while the Turkish glosses stand between the lines. English glosses have been added on the first few pages by a former possessor, Brian Braxton, whose name, written both in English and Arabic characters, with the date 1652, stands on f. 1^a. The Persian words are arranged primarily in chapters (باب) according to the letter in which they terminate, and secondarily in sections (نوع) according to the letter with which they begin. Dated Šafar, A. H. 907 (Sept., A. D. 1501).

Begins (on f. 1^b) without introduction or 'Bismi'llāh': —

بِسْمِ الْآلِفِ نَسُوعِ آوَلُهُ الْآلِفُ الْمَفْتُوحَةُ آيَا، آيَسْنَا، أَبُوخَلْسَا،
أَقْرِفْرَا، آزَا، آرَسْطُوخُولِيَا،

Then follow in the same section the words beginning with *alif-i-maksūra* and then those beginning with *alif-i-maḍmūma*, after which comes the section comprising words beginning with ب and ending with ا, and so on.

Ends on f. 111^b with the following colophon: —

تمت بعون الله الملك المعين في شهر صفر في يوم اثنين والعشرين
عن يد عبد الضعيف النكيف المحتاج الى رحمة الله تعالى
موسى بن احمد في شهر بولوى عفى عنهما العافى بتاريخ سنه
سبع و تسعمائه ٩٠٧

(II.) The second work begins on f. 112^b as follows: —

شكر و سپاس نى قياس بر آن قاديرا كه بيبك نظر رحمت خلق را
از كتم عدم بدوومه وجود آورد آلتخ

It is divided into 4 chapters: *ch. I* (ff. 113^a—125^a), infinitives of Persian verbs, arranged alphabetically and

glossed between the lines (of which there are 9 to the page) in Turkish; *ch. II* (ff. 125^a—129^b), rules of Persian accident and grammar, with examples, in Persian; *ch. III* (ff. 129^b—133^b), miscellaneous examples; *ch. IV* (ff. 134^a—175^a) Persian nouns (substantives and adjectives) arranged alphabetically and glossed in Turkish. The author's name seems nowhere to be mentioned, but the title of the work is given at the end of the preface (f. 113^a, last line) and appears to read مشکلات شاه نامه. Neither the scribe's name nor the date of transcription is given in the colophon, but the last page (f. 178^b) bears the date "Monday, Ramaḍān 7th, A. H. 993" (Sept. 2, A. D. 1585).

N^o. CLXIV.

Ii. 6. 47.

لغت دانستن

A small Persian-Turkish glossary in a tattered and incomplete condition, an uncertain number of pages being lost at the end. There are two loose leaves (one inscribed with a few Persian verbs and their Turkish equivalents, the other blank) between the first page of the text and the half leaf at the beginning with which it is continuous. The proper position of these being uncertain, they are provisionally numbered 2 and 3, the initial half leaf being 1.

Ff. 45; 14.0 × 9.3 c. The Persian words are written in five lines to the page, their Turkish equivalents being written under them, between the lines, in a smaller hand. The greater part of the tract (to f. 38^a) is occupied by the verbs and their inflections. The headings of the different sections are written in red.

The text begins on f. 4^b, which contains the title and twelve Persian infinitives with their Turkish equivalents, as follows: —

لغت دانستن

دَانَسْتَن	آموختن	شناختن
بامك	اوگزنمك	اكلمق
خُونَدَن	نُوشْتَن	قَرَمَدَن
اوقمق	بازمق	بيورمق
نُمُودَن	آمَدَن	رَفْتَن
گوستنرمك	گلمك	گنمك
رُوفْتَن	نَشَسْتَن	وَر خَواستَن
سپرمك	اوتورمق	اورو طورمق

The MS. breaks off in the middle of the nouns, the last leaf being f. 45, which is loose. See Ethé, pp. 1002—4, where 11 MSS. of this work are described. The author is Muḥammad b. Hájí Ilyás. The book is sometimes entitled تحفة الهادى, or تحفة الهادية. Cf. also Rieu, vol. II, p. 789, and the description of L1. 6. 10, II, on p. 254 *infra*.

PERSIAN-LATIN DICTIONARIES.

Nº. CLXV.

Dd. 3. 54.

Lexicon Persico-Latinum.

Castell's(?) Persian-Latin Lexicon.

Ff. 580 (ff. 1—3 originally blank; ff. 552—579^a, and f. 580^b blank); 30.5 × 18.8 c.; a variable number of lines to the page. F. 579^b seems originally to have been the last leaf of a copy of the Qur'án, of which it contains the last three and a half *súras*, written in a good, bold *naskh*.

The following notes are inscribed on f. 1^b: — (I) "De

"Lexico Persico MSSo D. Jacobi Golii Leidn. transmisso
 "Londinium et hinc illic remisso. In hoc Lexico MSo
 "folia 303 et 354 nullibi extant: quæ quidem nullo casu
 "adverso exciderunt, sed ab Amanuense folia minus at-
 "tentè (ut videtur) numerante sunt praetermissa. At-
 "testor Tho. Mareschallus. Novemb. XIII st. novo. 1662.
 "Dordraci." (II) "Folia hujus Mti., (exceptis 303^{to} et
 "354^{to}, de quibus D. Tho. Mareschallus 13 Novemb. st.
 "novo 1622 [*sic*] Dordraci monuit) praeter nonnulla à prin-
 "cipio usque ad 30^{am} paginam interfoliata, et hinc inde
 "sparsim foliola aliquot affixa, numero fecisse 374, at-
 "testamur N. Paget, Martinus Murray. Maji VI st. vet.
 "1665. Londini."

The principal authorities used in the compilation of the Lexicon (of some of which, with the abbreviations used to denote them, a list is given at the beginning of the MS.) seem to have been: — Ni'matu'lláh's Dictionary (4 MSS.); Golius; Graves; "Kemal Bassa"; Seaman; Olearius; Gentius' *Gulistán*; Teixeira; Persian Bible, etc.

Here and there are notes in a cypher apparently identical with that used in Ed. Castell's note-book (Dd. 6. 4).

This lexicon would appear to be the original draft of the *Lexici Orientalis Heptaglotti pars altera: seu Dictionarium Persico-Latinum, opera Viri Clar. Jacobi Golii atque Edmundi Castelli, ex Persarum Manuscriptis, Bibliis Polyglottis, aliisque libris, concinnatum* (London, 1669), with which it closely agrees.

Nº. CLXVI.

Add. 253.

The first part (letter *alif* only) of a Persian-Latin Lexicon, conceived on an extensive scale, presumably by Mr. Lewis.

Ff. 280 (ff. 1^a—3^b, 274^a—280^b blank); 30.0 × 18.5 c.; about 19—20 l. Written on one side of the paper only,

the Persian words in a fine, well-formed *naskh*, and fully pointed. Ends with the word آیینہ دار. There is no preface or introduction, and the chief authorities cited are *Cast.*" (probably Castell's Lexicon), and "*Tab.*" (probably the Persian *Ṭabari*).

PERSIAN-HINDUSTĀNĪ DICTIONARIES.

Nº. CLXVII.

Add. 224 (Lewis 42).

A vocabulary of Persian words (mostly verbs), with their Hindustānī equivalents. The Persian words, written in black, in four vertical columns, each of which contains seven words (28 words to the page), are arranged more or less in alphabetical order. Of each Persian verb several different parts are given. The Hindustānī equivalent, written in red, stands beneath the Persian. A few substantives, chosen, apparently, quite at random, occupy the greater part of the last page.

Ff. 34 (ff. 11—14, 25—28, 33^b—34^b blank); 20.3 × 15.8 c.; 14 l. No colophon or date. Handwriting (Indian (*ta'liq*)) quite modern.

Begins: —

می آید	بیائید	آمده	آمدن
اوتنا هی	آوی	آیا	اونا

On the blank fly-leaf at the beginning the book is entitled "*Amad Namah*, i. e. Ratio vel Norma Conjugandi verbum *Amad*."

No. CLXVIII. Add. 1080.

Phrases in English, Hindústání, and Persian.

Ff. 57; 40.75 \times 34 c.; 18—21 l.

A note pasted inside the cover describes the MS. as "Idiomatic Phrases from Dufef's 'Nature Displayed' prepared at Calcutta for the Press but never published." The matter is arranged in three columns, of which the right-hand one contains the English phrases, and the left-hand and middle columns the Persian and Hindustání equivalents. The Persian is extremely incorrect and unidiomatic. The dialogues are divided into 11 chapters (فصل) according to the subjects discussed in them. Ch. XI begins on f. 50. The *versos* of all the leaves are blank.

LEXICOGRAPHY. — MISCELLANEOUS.

No. CLXIX. Gg. 6. 31.

Lexicographical Works.

Ff. 132 (ff 1^a—2^a, 40^b—42^a, 70^a—72^a, and 132 blank); 21.3 \times 15.3 c.; 13 l. Written in a fairly good Turkish *ta'liq*. Presented to the Library in A. D. 1655 by Nicolas Hobart, Fellow of King's College. No date in colophons.

Contents: —

I. (ff. 2^b—40^a). An **Arabic-Persian glossary** for the young, with Turkish glosses (interlinear on f 2^b, interspersed with the text elsewhere), seemingly identical with the work described by Ethé in col. 996 of his *Catalogue* (N° 1684) under the name of *Tuhfatu's-Sibyan* (تحفة الصبيان) by Yúsuf the Sheykh, though in this MS.

no mention is made of either the title of the work, or the name of the author. Begins: —

حَمْدٌ وَ ثَنَا بِيْ نِهَائِيَّتْ بَرِّ مُبْدِعْ بِيْ مِثَالِ
شُكْرِ دُخِيْ دَعَا نِهَائِيَّتْ سَزْ يِرْدَجِيْ اَوْرِيْزِيْنِهْ اَوْلُسُونِ مِثَالِ سَزْ
وَ اَلْتَرَا وَ مُخْتَرِعْ بِيْ غَرَضْ وَ عَلَّتْ رَا
دُخِيْ اَلْتْ سَزْ دُخِيْ دَوْرْدَجِيْ غَرَضْ سَزْ دُخِيْ عَلْتْ سَزْ

After the exordium the Persian text runs as follows (f. 2^b, l. 4): —

بعده بدانکه (sic) اسعدك الله في الدارين كه اين كتاب
الفاظ چندست از مفردات و مركبات كه بر زبانها متداولست
و در نامه‌ها پارسی مستعمل و مبدی چون اين قدر ياد گيرد
و در استعمال آورد عبارت او در محاورت و مكالمات و مكاتبات
مرتّب و مهذب گردد ان شاء الله تعالى ابتدا و افتتاح و انشا
و مفاخرت (f. 3^a) آغاز كردن كار اشه بشلمف آخ

Another copy of this work is found in **Ll. 6. 14** (See p. 243 *supra*).

II. (ff. 42^b—69^b). A Persian Manual in ten sections (قسم) and four chapters (فصل), by Muḥammad ibn Hájí Ilyás, called *Tuhfatul-Hádi* (تحفة الهادي). Rieu, p. 789^a, III, gives the title as تحفة الهاديه. Begins: —

الحمد لله المعليّ القويّ الجبار آخ

The Preface (ff. 42^b—43^a, l. 6) is glossed between the lines in Turkish.

III. (ff. 72^b—131^b). The Persian-Arabic vocabulary called *eş-Sihāhu'l-Ajamiyya* (الصحاح الأجنبية), by Hindúsháh-i-Nakhjavání. See Ethé, col. 995—6, and the MS. described immediately below.

الحمد لله الذي الهما اللغيات (sic) و العبارات آخ

The name of the work is mentioned on f. 73^a, l. 2.

No. CLXX.

Ll. 6. 10.

الصحاح العجمية. لغتى ديكر.
نصاب ابو نصر فراهى.

Ff. 153 (ff. 1^a, 106^a—108^a, 126^b—128^a, and 153 blank, save for sundry notes, mostly in a European hand); 18.2 × 12.5 c.; 7—9 l. Written throughout in a clear, legible hand of the 10th century of the *hijra*, *nasta'liq* in the first part, *naskh* in the two second parts; headings of sections in red. Contains three separate lexicographical and grammatical works, as follows: —

I. (ff. 1^b—106^a). The **Ṣiḥāḥu'l-'Ajamiyya**, a Persian vocabulary written in Arabic with interlinear Turkish paraphrase, by Hindúsháh Nakhjawání. See Ethé, col. 995. F. 1^a bears the following description: — "*Sachah Persicus. Linguae Persicae Lexicon et Grammatica Arabice scripta cum interpretatione Turcica. Opus doctum et excellens.*" On the same page its title, which is given in the text on f. 2^b, l. 5 as above (*cf.* Ethé, *loc. cit.*), stands as صحاح عجمى.

Begins: —

الحمد لله الذى الهمنا اللغات. و العبارات. و يسر جريانها على
اللسنة. و سائر الآلات. و الصلوة على حبيبته محمد سيد
البريات. و على آله و اصحابه اصحاب انواع الخيرات. و بعد
فلما رأيت اكثر الكتب المعتمدة. من مصنّفات المشايخ المشهورة.
مدونة بلغة الفارس. وكان اكثر راغيبها (f. 2^a) فى تلك اللغة غير
فارس. جمعت منها ما فى تلك الكتب تداوله. الخ

The grammatical section forming the conclusion, تتمة (see Ethé, *loc. cit.*), begins on f. 92^b.

The colophon, on f. 106^a, runs as follows; but the date is not very clearly written: —

كتب عبد الضعيف المحتاج الراجى الى ربه رسول بن حسين
عفى عنهما وجميع المؤمنين والمؤمنات في واسط ذ الحجة (sic)
سنة ثمان و ستين و ثمانمائة.

II. (ff. 108^b—126^a). A Persian-Turkish glossary, consisting of a list of Persian verbs with specimens of their conjugation, and lists of nouns arranged in four sections (the *first* on celestial and terrestrial objects, times, seasons, etc.; the *second* on the human body, its limbs, attributes, developments, etc.; the *third* on instruments, metals, crafts, craftsmen, industrial products, etc.; and the *fourth* on animals). The Turkish glosses throughout are interlinear. See the description of II. 6. 47 (N°. CLXIV) on pp. 247—8 *supra*.

Begins: —

دانشتن.	شناختن.	آموختن
بلمک	اکلمق	اوگرنمک

A list of the Muḥammadan months is appended at the conclusion.

III. (ff. 128^b—153^a). The well-known rhymed Arabic-Persian glossary by **Abū Naṣr Farāhī** called **Niṣāb-i-Ṣibyān** (کتاب لغت نصاب صبیان). See Rieu, p. 504; Ethé pp. 980—1. Begins: —

چنین گوید ابو نصر فراہی، نور اللہ قبرہ حسد حافدہ، و حُفَدَ
حاسدہ، ما حرکت الشمال النخل الدقیق، و تحرکت الشمال
لنخل الدقیق، کہ صبیانرا پیش از تعلّم لغت عربی رغبت
می افتد، باشعار پارسی آںخ

Turkish interlinear glosses occur throughout the text. The date of transcription is given on f. 153^a as A. H. 934 (= A. D. 1527—8).

No. CLXXI.

Oo. 6. 59.

منظومهء تعریف کشمیر و لاهور. نصاب الصبیان

This manuscript appears from a Persian inscription on one of the fly-leaves at the beginning to have originally contained three separate works; a poetical description of Kashmír and Lahore; an allegory entitled "Beauty and Love" (حسن و عشق); and the *Nisábu 'ş-Şibyán* of Abú Naşr Faráhi. The second of these, however, is missing.

The manuscript in its present state comprises ff. 82, measuring 22.2×13.7 c., and nowhere contains any date. It is written in a clear *ta'liq* between double-ruled margins of red and blue.

The title of the first, the "*Poem in praise of Lahore and Kashmír*" (منظومه در تعریف لاهور و کشمیر), is inscribed on f. 1^a, which is otherwise blank. To this poem is prefixed a wordy and bombastic preface, from which no particulars as to the authorship or date of composition can be derived. This preface begins on f. 1^b: —

حمد بچند و سپاس بیعد مر حضرت واهب الصور و نگارنده
پیگر بشرا سزاست الخ

The poem itself, written in the metre *hazaj-i-musaddas-i-mahdhuf*, begins on f. 3^b as follows: —

بنام آنکه گل هم بلبل اوست،
به بستان لاله سرخوش از مل اوست،

The following verses, occurring in the panegyric on the reigning King (f. 7^a), show that the poem was composed in Sháh-Jahán's reign (A. H. 1037—1069 = A. D. 1628—1658): —

شهنشاه زمان شاه جهان است،
که چون صاحبقران گیتی ستانست،

مستخر کرد عالم را بشمشیر،
 بتدبیرش یکی گردید تقدیر،
 باقبالش مستخر تا جهان شد،
 خطابش ثانی صاحبقران شد،

The first and last of these three couplets taken in conjunction appear conclusive. Compare Stanley Lane-Poole's *Moghul Emperors of Hindustan and their coins* (Constable, 1892), p. LXIX. The poem ends on f. 25^b with the following couplet: —

بود در پیش اهل طبع منظور، چشم عیب بینان باد مسطور،
 تمت بالخير روز جمعه

F. 26 is blank, save for the title of the missing *Husn u 'Ishq* ("Beauty and Love"), which is inscribed on it, and is immediately followed by the title of the *Niṣābu 'ṣ-Ṣibyān* (see Rieu, p. 504^a, IV, and Ethé, col. 980 *et seq.*) on f. 27^a. The text of the *Niṣāb* begins on f. 27^b: —

هی گوید ابو نصر فراقی، نصاب من بخوان گر عالم خواجه،

In the margin are added the following words, with which most copies begin: —

الحمد لله رب العالمين، و العاقبة للمتقين، و الصلوة و السلام
 على رسوله محمد و آله اجمعين،

Ends, without colophon, on f. 81^a. Ff. 81^b—82^b blank. Cf. the descriptions of Oo. 6. 44, Add. 241, and Add. 225 (Nos. CL—CLII), pp. 236—8 *supra*.

No. CLXXII. Add. 194 (Lewis 14).

An anonymous and titleless dictionary of Persian, Arabic, and Turkish words explained in Persian, beginning abruptly, without any prefatory matter: —

آتش زده محو کرده و ترك داده آتش تابنده آفتاب و طبيعت
نيز آخ

and ending with a short vocabulary (one page) of gipsy words (بعضی زبان کولهان).

The words are arranged alphabetically according to the initial letter, but within these sections but little order is observed. On f. 1^a the title of the work is given as کتاب فرهنگ فارسی (*Kitáb-i-Farhang-i-Fārsī*) and is further thus described: —

"Furhank Pharsie est Dictionarium Arabico-Persicum et unum ex 44 Furhank e quibus Giamal Eddin suum ¹⁾ composuit."

Ff. 234 (ff. 1^a—2^a, and 234^b blank); 24.5 × 13.9 c.; 17 l. Written in a fair *ta'liq* hand, the words explained being overlined in red.

ARABIC GRAMMAR.

Nº. CLXXIII. Oo. 6. 45.

شرح الفیه ابن مالک

A **Persian Commentary** on the well-known versified Arabic grammatical treatise of Ibn Málík called the **Alfiyya**, written, as appears from the preface, by Sultán Muḥammad b. 'Alí of Káshán for his son Muḥammad Ja'far. The dates of composition and transcription do not appear, as the manuscript is defective at the end.

Ff. 302 (f. 1^a blank; ff. 103—110 are bound upside down and in reverse order); 22.4 × 12.2 c.; 17 l. Written in a clear, good *naskh*, Arabic text overlined with

1) i. e. the *Farhang-i-Fahāngiri*.

red. Though the manuscript is defective at the end, not more than one or two pages seem to be missing, as the last line of the text given in the manuscript is the last line but four (ed. Dieterici, p. 380, 5th line from bottom). Four lines of the text, therefore, with the corresponding commentary and the colophon constitute the total deficiency.

Begins: —

سباس و ستایش مر واصفی را که مفردات الفاظرا مبانی مرکبات
و مرکبات معانی گردانیده و درود نا معدود بر جمیع
بیغمبران الخ

A good many marginal notes in a different hand occur throughout the work.

No. CLXXIV. Dd. 10. 6.

An Arabic grammar, in Arabic, with Persian and Turkish interlinear glosses of every word occurring in the two first sections (*i. e.* up to f. 188^a), compiled, as stated in the preface, at the command of Átsiz Khwárazm-sháh (الاسفہسالار بهاء الدین علاء الدولۃ ابو المنظر) (بن خوارزم شاه), who reigned A. H. 521—551 (A. D. 1127—1156) for his library. The author does not mention his own name.

Ff. 224 (ff. 1, 2, 222^a and 224 blank; f. 53, probably blank, missing); 24.0 × 16.4 c.; 9 lines of text (between which the glosses are written obliquely) to the page. Written in a good, clear *naskh*; headings of chapters and sections in red. Marginal notes and commentary in Arabic. Gift of King George I, A. D. 1715.

Begins: —

اَلْحَمْدُ لِلّٰهِ الَّذِیْ، فَضَّلَ عَلَیْ جَمِیْعِ الْاَلْسِنَةِ، لِسَانَ الْعَرَبِ،
کَمَا فَضَّلَ الْکِتَابَ الْمُنَزَّلَ بِهِ عَلَی سَائِرِ الْکُتُبِ،

Of these words the Persian translation runs as follows: —

... مر خدای را انرا که افزون کرد بر همه زبانها زبان عربی را
همچنانکه تفصیل کرد این کتاب فروغ آورده را بسدین زبان بر
جمله دیگر کتابها،

The Turkish translation of the same runs thus: —

همه شکر و سپاس تنکریقا اول تنکری کم ارتوق قیلدی قسوغ
تیللار اوزا عرب تلینی نساک کیم ارتوق قیلدی بو ایندورلش
کتابنی بو عرب تیلی بییرلا آوزکا کتاب لار اوزا،

The work is divided into 5 sections, of which the *first* (فی الاسماء) begins on f. 5^a; the *second* (فی الافعال) on f. 54^a; the *third* (فی الحروف) on f. 188^b; the *fourth* (فی تصروف الاسماء) on f. 194^b; and the *fifth* (فی تصروف الافعال) on f. 204^a.

The text ends on f. 221^b, and concludes with a colophon which gives A.H. 790 (= A.D. 1388) as the date of transcription, and Ramaḍán b. Hájí Behá Valad b. Shamsu'd-dín el-Qúbání as the name of the copyist. Ff. 222^b—223^b are occupied with a list of Arabic particles (written in red) with examples of their different uses (written in black between the lines). A second colophon at the bottom of f. 223^b gives the beginning of Šafar, A.H. 791 (= Jan. 30, A.D. 1389) as the date of completion.

No. CLXXV.

Qq. 76.

Ff. 176 (f. 1 supplied in a later hand; f. 2 missing; ff. 3—47 transposed and placed after ff. 48—55); 16.5 × 10.5 c. Consists of two parts, viz. —

I (ff. 1—87). A work on Arabic grammar by 'Izzu'd-Dín Abú'l-Faḍá'il Ibráhím b. 'Abdi'l-Wahháb b. Ibráhím ez-Zanjání, who died A.H. 655. See *Cat. Cod. MSS.*

in *Mus. Brit., pars II, Cod. Arab.* (London, 1846), p. 233. Each page contains three lines of text, with inter-linear commentary in small *naskh* hand. Begins: —

اعلم ان التصريف في اللغة التغيير و في الصنعة تحويل الاصل
الى امثلة مختلفة لمعان مقصودة لا تحصل الا بها

Ends on f. 87^a with the following colophon: —

قد حصل الفراغ من هذا الكتاب على يد اصغر عباد الله الباري
حسن ابن المقرئ في يوم الاثنين الثامن من شهر ربيع الاول
في سلك شهور سنة اربع و سبعين و تسعمائة من الهجرة
النبوية على صاحبها افضل الصلوات و ازكى التحيات ما دامت
الارضون و السموات.

II. (ff. 88—176). The same work with interspersed translation and commentary in Persian. F. 88^a is blank, and 9 lines on f. 88^b between the "*Bismi'llah*" and the beginning of the text are also left blank, apparently for the doxology. Begins: —

اعلم بدان ان بدستى التصريف كه تصريف في اللغة در زبان
عرب الخ

Ends with the following colophon (f. 176^b): —

تمت هذا الكتاب شريف مسمى بشرح زنجاني بعون الله تعالى
وحسن توفيقه بيد الضعيف النكيف اضعف عباد الله محمد
عسكري ابن حاجى الحرمين شريفين حاجى محمد كاشاني رحمه
الله تعالى في يوم الاثنين الرابع عشرة من شهر ربيع الاول.

No. CLXXVI. Oo. 6. 43.

Six Grammatical Treatises.

F. 187 (ff. 1, 2, 94^a, 124^a, 182^b, 186^b—187^b blank);
23.8 × 13.8 c.; number of lines to page varying in dif-

ferent parts. Written throughout in *ta'liq* of various degrees of legibility.

Contents: —

I (ff. 3^a—18^a). *Mizān fi 'ilmi 's-sarf* (میزان فی علم الصرف), so entitled in the colophon on f. 18^a; a treatise on the conjugation of the regular verb in Arabic. See Rieu, p. 524^b, I. Begins: —
 الحمد لله الخ بدان اسعدك الله تعالى في الدارين كه
 جمله افعال متصرفه بر چهار گونه است ماضى و مستقبل
 و امر و نهى . . .

Numerous marginal and interlinear notes.

II (ff. 18^a—23^b). *Nuskha-i-munsha'ab* (نسخه منشعب), so entitled in the colophon on f. 23^b; a treatise on the derived conjugations and the various classes of Arabic verbs. See Rieu, p. 524^a, II. Begins: —

الحمد لله الخ بدان كه (sic) اسعدك الله تعالى في الدارين
 كه جمله افعال متصرفه بر دو گونه است ثلاثى و رباعى . . الخ

III (ff. 24^a—70^b). *Panj-Ganj, fi 'ilmi 's-sarf* (پنج گنج, "the Five Treasures"), so entitled in the Preface (f. 24^a, ll. 9—10), but in the colophon called simply تصريف من علم الصرف; a treatise on Arabic accidence. See Rieu, p. 523. Begins: —

الحمد لله على ما خلق الانسان و انطق له اللسان الخ
 بدانكه اين كتابيست مبوب و مفصل در تصريف ساختن عرب
 جمله وى پنج باب است و مضمون هر بابى پنج فصل است
 و نام وى پنج گنج است الخ

Numerous notes in margin. Transcribed by Shihābu 'd-Dīn Muḥammad. Not dated.

IV (ff. 71^a—93^b). *Zubda, fi 'ilmi 's-sarf* (زبد), so entitled in colophon; a treatise on the laws of permutation which apply to the Arabic irregular verbs, by

Zahír b. Maḥmúd b. Mas'úd el-'Alaví. See Rieu, p. 524^a, IV; transcribed by the same copyist as the last. Begins: —

الحمد لله الموصوف بالتصريف بالمنعوت بالتخفيف . . . آله

Copious Persian annotations in the margin.

V (ff. 94^b—123^b). *Ṣarf-i-Mir* (صرف مير), a well-known treatise on Arabic inflection, by Mír Seyyid Sharíf Jurjání. See Rieu, p. 522^a. Begins: —

بدان ايدك الله تعالى في الدارين كه كلمات لغت عرب به سه
قسم است اسم و فعل و حرف . . . آله

VI (ff. 124^b—186^a). *Fuṣūl-i-Akbari* (فصول اكبرى), so styled in colophon; another treatise on Arabic inflexion. See Rieu, p. 522^a. Begins: —

الحمد لله آله بدان علمك الله تعالى كلمات عرب سه
قسم بود فعل و اسم و حرف آله

No date is given in any of the colophons, but all these tracts would seem to have been transcribed in India about the end of last century, or beginning of this.

Nº. CLXXVII. Add. 417.

Seven treatises on Arabic Grammar and Logic, all in Arabic, save one (Nº. II), which is in Persian.

Ff. 130 (ff. 1^a, 62^b, 79^a, and 115^a blank); 21.5 × 12.5 c.; written in various hands, with a variable number of lines to the page. Nº. III is dated (on f. 62^a) Rabí' II, A. H. 1184 (= July—Aug., A. D. 1770); Nº. IV (on f. 78^b), Ramaḍán (December) of the same year; and Nº. V (on f. 114^b) the 13th year of the reign of Sháh 'Álam, corresponding to A. H. 1185 (A. D. 1771).

Contents: —

I. (ff. 1—40). Treatise on Arabic grammar (in Arabic) called el-'Izzí, by 'Izzu'd-Dín Ibráhím Zanjání. See *Arabic Cat. of Brit. Mus.*, p. 233; and Rieu's *Arab. Suppl.*, p. 612.

II. (ff. 41^a—42^a). **Sharḥ-i-mi'at 'āmil**, a Persian verse-commentary on the Arabic particles, beginning:—

بعد توحید خداوند و درودی (sic) مصطفی،
 نعت آل پاک پیغمبر رسول مجتبی،
 هست مدح خسرو غازی معین الدین حسین،
 حامی دین آفتاب معدلت ظل خدا،

See Ethé, col. 987; Aumer's *Munich Cat.* p. 52, N°. II; and immediately below.

III. (ff. 42^b—62^a). **Mi'at 'āmil**, an Arabic commentary on the same work, by Sheykh 'Abdu'l-Qāhir b. 'Abdi'r-Raḥmān el-Jurjānī, which forms the basis of the above.

IV. (ff. 63^a—78^b). An Arabic Commentary on the لباب of Abu'l-Ḥasan 'Alī b. Muḥammad b. Ibrāhīm aḍ-Ḍarīrī (الضریری).

V. (ff. 79^b—114^b). An Arabic treatise on syntax called **Hidāyatu'n-naḥw**. From a postscript in Persian (f. 114^b) it appears to have been written by *Muḥammad Mirzā*, known as 'Abdu'l-Karīm, who concluded it on Sunday, Muḥarram 12, A. H. 1185 (= April 27, A. D. 1771).

VI. (ff. 115^b—122^a). **Kitāb-i-Isāghūjī**, a treatise on Logic, based on the teaching of Sheykh Asīru'd-Dīn [? for *Athīru'd-Dīn*] al-Abharī.

VII (ff. 123^a—130^b). **Sharḥ-i-Isāghūjī**, an Arabic commentary on the above. The Sheykh's name is here correctly given as **Athīru'd-Dīn**.

No. CLXXVIII. Add. 584.

فصول اکبری. نحو میر.

Two works on Arabic Grammar, the **Fuṣūl-i-Akbarī** by Qāḍī Muḥammad Akbar of Lakhnāw, or of

Iláhábád; and the **Nahw**, or treatise on Arabic Syntax, of Mír Seyyíd Sharíf Jurjání.

Ff. 58. (ff. 1^a, 38^b—41^a blank); 23.5 × 15.9 c.; 11 l. to page in first part, 12 in second. Written in a good clear *ta'liq*.

(I) The *Fuṣūl-i-Akbari* (ff. 1^b—38^a) begins, with one trifling difference, in the same way as the work of the same name described at p. 522^b of Rieu's *Catalogue*, with which it appears to be identical, despite the difference in the author's name, *viz.* —

هو العلى الكبير

الحمد لله الخ ... بدان علمك الله تعالى كه كلمات عرب
سه قسم است فعل اسم حرف الخ

It is entitled as follows on f. 1^a: —

جزء اول كتاب فصول اكبرى تصنيف قاضى محمد اكبر لکهنوى
و گویند اله آبادى و الصادق قول الثانى،

The headings of sections, etc., are in red. Numerous notes in a minute hand are written between the lines and in the margins. The title and author's name are mentioned again in the colophon on f. 38^a, which is dated Ramaḍán 27th, A. H. 1219 (= Dec. 30th, A. D. 1804). Copyist, Khayru'd-Dín Aḥmad.

(II) The *Nahw-i-Mir* (ff. 41^b—58^b), or Arabic syntax of Mír Seyyid Sharíf Jurjání (lived A. H. 740—816: see Rieu, p. 522^a), begins: —

الحمد لله الخ بدان ارشادك الله تعالى فى الدارين كه
اين مختصر يست مضبوط در علم نحو الخ

It was written, as stated in the colophon, for Captain Lopp (لاپ) by Muḥammad Mírzá Khán, and finished in Dhu'l-Hijja, A. D. 1226, December, A. D. 1811.

A letter in Persian written on an imaginary topic by the aforesaid Captain R. E. Lopp (so the rather il-

legible signature seems to read) is contained in the volume, and is now attached to the cover facing f. 1^a. It is endorsed by the writer as follows: —

"This is a letter in the Persian language, as current in India, which I wrote whilst in that country by way of exercise on a supposed subject about the year 1811".

This note is dated March 12th, 1827.

PROSODY AND RHETORIC.

Nº. CLXXIX.

Add. 222 (Lewis 40).

کتاب الوافی فی تعداد القوافی
لمحمد عصار

Kitábu'l-wáfi fī ti'dádi 'l-qawáfī, a treatise on Rhyme, by Muḥammad 'Aṣṣár. See *Háji Khalfa*, vol. VI, p. 418, Nº. 14156. This writer appears to be identical with the poet who is chiefly known as the author of the *Romance of Mihr and Mushtari*. See Ouseley's *Biographical Notices of the Persian Poets*, p. 201 *et seq.*

Ff. 104 (ff. 1^a and 104^b originally blank, but the former is now covered with stray verses, and names and seals of former owners, dating mostly from the 11th century of the *hijra*; and the latter with stray verses); 18.6 × 12.6 c.; 12 l. Written in a small, neat *nasta'liq*; headings in red. Dated Tuesday, Muḥarram 1st, A. H. 951 (= March 25th, A. D. 1544).

Begins: —

افتتاح هر کتاب و اختتام هر فصل (*sic*) خطاب و آغاز و انجام هر
اصل و مآب باید که موشح بحمد ربّ الاربابی و منقح بشکر
مسبب الاسبابی باشد الخ

The author's name occurs immediately after the doxology (f. 2^b, l. 9): —

اما بعد چنین گوید مقرر این مقال و مقرر این رسالت احقر
عباد الله الغفار محمد العصار الخ

After dilating on the excellence of poetry and rhymed prose, the author says that he was requested by some of his friends to compile a concise manual of rhymes, arranged according to the letters of the alphabet: —

اشارات شریف ارزانی فرمودند که انواع قوافی را بحسب ترتیب
حروف در مختصری جمع سازد الخ

He began to do this, but soon shrank back appalled at the magnitude of the task; which, however, he was finally led to undertake by considering a verse of Abu'l-Majd Majdúd *Saná'i*, whom he calls "the King of Speech" (ملك الكلام): —

بر اشارت ایشان شروعی رفت بحری دیدی کران و بری فی
پایان از عزیمت باز استاد باز داعی الشروع ملزم (?) و نظم ملك
الكلام ابوالمجد مجدود سنائی كه گفت
نو در كشتی فكن (?) خود را میای از بهر تسبیحی،
كه خود روح القدس گوید كه بسم الله مجریها،

The author then (f. 4^a, l. 1) gives the title of his work (as above), and enters at once on the subject-matter. The work is divided into numerous sections and subsections, of which the first 19 (ff. 4^a—28^b) treat of general considerations as to the nature of poetry and rhyme, the different kinds of rhyme, etc. Then follows a sort of dictionary of rhymes arranged alphabetically according to the final letter. This occupies the remainder of the work (ff. 29^a—104^a). Each section is devoted to one of the letters of the alphabet, and is subdivided into many subsections,

The MS., dated Tuesday, Muḥarram 1st, A. H. 951 (see above), ends with the usual excuses, and a prayer for favourable judgement and lenient criticism. The colophon, of which the last half is written in a different hand, runs thus: —

اتَّقِفْ الفراغ من نسخه يوم الثلاثاء غرة شهر محرم الحرام سنة ٩٥١هـ

No. CLXXX.

Add. 794.

بدائع الافكار في صنائع الاشعار

Badāyī'u'l-afkār fī ṣanāyī'i'l-ash'ār ("New ideas on poetical artifices"), a treatise on the figures and tropes employed by poets, by Ḥuseyn b. 'Alī el-Vā'iz el-Kāshifī, the well-known author of the *Anwār-i-Suheyli*, the *Tafsīr-i-Ḥuseynī*, and the *Rawḍatu'sh-shuhadā*.

The MS. consists of ff. 126, of 17.0 × 9.75 c., and 15 l. Written in a clear but ungraceful *ta'liq*. The transcription was completed on the 4th of Rabī' II, A. H. 1086 (= June 28th, A. D. 1675) by Mullā 'Abdu'l-Qādir b. Hājī Muḥammad Naṣr(?) -i-Qādirī.

Begins, on f. 1^o: —

الحمد لمبدع البدائع و الشكر لمنشى الصنائع و ثمر الصلوات
والتكايها اهدى خلاصة البرايا چون جناب معلى وسده اعلى
حضرت امارت مآب عدالت انتساب نوئين كامكار قهرمان سپهر
اقتدار فارس ميبادين الكمال حارس قوانين الجلال المنعوت
بشراف الفضائل الموصوف بكرام الشمايل شعر ذو الجود و الجلالة
و العز و العلا، ذو الفصل و السماحة و المجد و البها، جوان
و جوان بخت روشن ضمير و بدولت جوان و بتدبير پير،
المختص باصناف العناية من الله ذو المنن شجاع الدولة و الدين
امير سيد حسن مكنه الله في دولة واضحة المناهج و المعالم

و ثبتہ فی رقعة (f. 2a) راسخة القواعد و الدعايم مرجع
 جماهير افاضل و مقصد مشاهير امثال است و هر يك از اصحاب
 فضل و ارباب هنر باجناس وسايط و انواع روابط خود را در سلك
 مقیمان عتبة عليه و معتكفان سده سنیه كه مواره مورد امن
 و امان و مصدر عدل و احسان باد منتظم و منخرط میگردانند
 و نفوذ دانش و سرمایه بینش خود را در دار العیيار امتحان بر
 محك خاطر نقاد و میزان طبع و قاد آنحضرت عرضه میدارند
 این فقیر حقیر المعتمد بالطاف الملك الوافی حسین بن علی
 الواعظ الكاشفی جعل الله خیر یومه غده و رزقه من العیش
 ارغده را با وجود قلت بضاعت و قصر باع در هر صناعت
 داعیه آن شد كه در زمره سایر خدام و ملازمان آستان سعادت
 فرجام انتظام یابد و بر مقتضی و ابتغوا الیه الوسيله احراز آن
 شرف بی تمهید ذریعه و ترتیب وسیله مناسب نمیدید و تحفه
 هر فرقه فراخور احوال و خدمت هر طایفه لایق اطوار ایشان (f. 2b)
 تواند بود مصرع لا خیل عندی اهدیها و لا مال،

The author then states that, having long enjoyed familiar intercourse with many eminent men learned in divers sciences and arts, he debated for some while with himself as to the subject which he should select for the treatise whereby he hoped to secure the favour and patronage of Amír Seyyid Hasan *Shujá'u'd-Dawla*, until finally, perceiving that his special predilection was for poetry, he decided to compose this work, named *بدایع الافكار فی صنایع الاشعار*, on the poetical arts.

The work is divided into a Preface (مقدمه), two chapters (باب), and a Conclusion (خاتمه).

The *Preface* begins at the top of f. 3^b, and treats of the different varieties of poetry, the terminology of

poets, etc. It contains four sections (فصل), which are as follows: —

Section I (f. 3^b). Definition and origin of poetry.

Section II (f. 4^b). Different forms of poetry. (قصيدة).

غزل. قطعة. رباعى. فرد. مثنوى. مسمط. ترجيعات. موسط.

Section III (f. 8^b). Varieties of verse. (مردف. محجوب.

ذات المطالع. محدود. مطبوع. ملايم. سليس. سهل ممتنع.

جزل. مرتجل. فكرى. مصنوع. ذو النوعين. متنوع).

Section IV (f. 11^a). Meaning of certain technical terms employed by poets. (انجاز. بسط. مساواة. مطلع. مقطع.

مصرع. بيت. نظم. نثر. نثر مرجز. نثر مسجع. نثر عارى.

نسيب. تشبيب. بيت القصيدة. متوارد. دعاء تأييد. توحيد.

نعت. منقبت. موعظه. اسرار. مدح. هجو وهجا. جد. هزل.

مطايبة. مرثية. مناظرة. ثمريات. قسّميات).

Chapter I. (f. 17^a). On poetical artifices (در صنایع (شعرى).

تعوييف. ترصيع. ترصيع مع التجنيس. تجنيسات. اشتقاق.

مكرر. قلوبات. معكوسات. عكس طرف. اسجاع. ردّ العجز على

الصدر. معاد. اعنات or الزام. تضمين مردوح. استعمار. تمثيل.

ارداف. مشاكلة. تبیین. تشبيهات. ايهام. شبه ايهام. ايهام

مرتب. اكمال. تكميل. مبالغة. تنسيق الصفات. سياقت

الاعداد. مراعات النظير. اعتراض الكلام قبل الاتمام. حشو.

توشجات. ارسال المثال. ارسال مليح. ارسال المثليين. مستلّون.

التفات. تدارك. استدراك الابتداء. تأكيد المدح بما يشبه الذم.

مدح موجه. محتمل الصديين. ذو وجهين. معما. لغز. اقتفا.

ذو القوافى. تكرار القوافى. تجاهل العارف. سوال و جواب. تزلزل.

حسن مطاع. براءت استهلال. حسن تخلص. حسن طلب.
 حسن مقطع. مدح مثنى. توسيم. اطراد. تسهيم. مقطع.
 متصل. حذف. مجرد. منقوط. رقطا. خيفا. معاجم. مهاجى.
 متتابع. تعجب. حسن تعليل. ترجمة. جمع و تفريق و
 تقسيم. لف و نشر. تصايف. كلام جامع. ابداع. اقتباس.
 عقد. حل. ترويح. تركيب. سحر. ملمع. استطراد. تضمين.
 استعانت. ذو متنين؟ فصل. توصل. تدوير. تضليع. تعريب.
 تصغير. تصلف. اضممار الحروف. موقوف. حامل موقوف.
 استفهام. مستزاد. مفرد. الحاق. مذيّل.

Chapter II. (f. 98^b). On faults of poetry.

مصالت. سلخ. مسخ. ايام. تناقض. عدول. زيادات. حذف.
 تغييرات. غلط. غلو فاحش. ايضا. تجميع. سماجت الابدنا.
 احراف. سماجت الاستهزاء. مخالفت نسيب و نسبت. وكالة
 التخلص. ايام العلل. تكلف. تخليع. التنزل في المدح.

Conclusion (f. 108^b), in 7 sections.

Section I (f. 108^b) On what is meant by rhyme, and on the letters and vowel-points.

Section II (f. 116^b). On the different kinds of rhymes which can be combined together.

Section III (f. 118^a). On the five species of rhyme.

Section IV (f. 118^b). On primitive and secondary rhymes (اصلى و معمولى).

Section V (f. 119^a). On قافية شايگان.

Section VI (f. 121^a). On faulty rhymes; of which there are several varieties, named as follows: —

اقوا. اكفا. رستا. ابطا. تضمين. زيادات.

Section VII (f. 124^b). On faults in the *radif*, of which there are 2 kinds, لغو and امتزاج.

The colophon (on f. 126^a) runs as follows: —

تمام شد ایس رساله بعون ملك الوهاب بتاريخ شهر ربيع الثانى
 ١٠٨٩ سنة يكهزار و هشتاد و شش هجرى بيد ملا عبد القادر
 ولد حاجى محمد بصر (؟) قادري عفى عنهما.

No. CLXXXI.

Add. 212 (Lewis 30).

رياض الصنائع قطبشاهى در علم عروض و قافيه
 از تصنيف الفتى بن حسينى (sic) ساوجى،

Riyāḍu 'ṣ-ṣanāyī-i-Qutbshāhī, a treatise on Prosody and Rhyme, in mixed prose and verse, by *Ulfatī b. Huseynī of Sāva*.

Ff. 76 (ff. 1^a—5^a and 75^b—76^b blank, save for some verses written on ff. 1^b and 2^a); 21.7 × 13.7 c.; 11 l. Written in a good Indian *ta'liq*, on bluish paper, between margins of gold and colours; headings in red. No colophon or date.

Begins: —

حمد وافر و ثنائى كامل مُبدع و صانعى را شايانست كه از
 امتزاج ارکان عناصر و ازدواج اصول مواليد مصراع موزون تركيب
 انسائرا ترتيب داده آئخ

After the doxology, the author, who gives his name as *Ulfatī b. Huseynī Sāvajī* (الفتى بن حسينى ساوجى), states that he composed this treatise on Prosody, Rhyme, and Rhetoric in response to a request from numerous friends and pupils, and that he entitled it *Riyāḍu 'ṣ-ṣanāyī-i-Qutbshāhī*, in honour of 'Abdu'llāh Qutbshāhī (reigned A.H. 1020—1083; A.D. 1611—1672). The date of composition of the work is given as A.H. 1048 (= A.D. 1638—9) in the following verses in the section at the end of the work dealing with chronograms (f. 74^a): —

... چنانچه چل و هشت سال هزار بحساب جمل چل و
هشت سال هزار گشته

ریاض الصنائع چو اتمام یافت، بامداد توفیق پروردگار،
طلب کردم از کلك تاریخ او، رقم زن چل و هشت سال هزار،

The words *chil u hasht sál hazár*, which mean 1048, also give the same date when the numbers corresponding to each of the component letters in the *abjad* notation are added up.

The metrical text, and the prose commentary accompanying it, are, as distinctly stated in the preface, both by the same author.

The principles of scansion, the different feet, and the modifications of which each is susceptible, are first discussed (ff. 7^a—13^b); then the different metres, beginning with the *Kámil*, and ending with the *Mutadárík* (ff. 15^a—44^b); then follows the dissertation on rhyme (ff. 45^a—55^a); then that on Rhetoric, Tropes, etc. (ff. 55^a—73^b); and lastly the Conclusion (رياض گوشوار، الصنائع، or خاتمه).

The author again refers to his name (or rather *takhal-lus*) *Ulfatí* in the following verse on f. 74^b: —

طبعم جو ازین ریاض شد لاله فشان،
تر خنده گل شهرت من زد بجهان،
هر طفل که گردید الف بی تی خوان،
از نام من آورد ره آورد بیان،

and in the concluding *beyt*: —

همچو خاتم الفتی شد نامدار،
ختم کرد این گنج در شاهوار،

No. CLXXXII. Add. 261.

Ff. 151 (ff. 2^a—3^b, 71^b—73^a, 115^b—116^a, 148^a—151^b, and two additional leaves at beginning and end blank); 17.8 × 12.0 c.

Contains three separate works, viz.: —

I (ff. 5^b—71^a). A glossary of rare Persian words, by Shamsu'd-Dín Muḥammad Fakhrí of Isfahán. Each page contains 19 lines, and is written in legible *ta'liq*. This glossary, which forms the fourth part of the *Mi'yār-i Jamálí* (معیار جمالی), composed for Sultán Jamálu 'd-Dín Sheykh Abú Is-háq (see Ḥájí Khalfa, vol. V, p. 640), has been published at Kazan by Ch. Salemann in A. D. 1885. Cf. Rieu, vol. II, p. 498^b. Begins: —

بدان اسعدك الله و اصلحك كه هر چند تفاوت در السنه
و اختلاف در لغات بيش از آنست كه ذهن (ذهن) *(sic, for*
هيچ آدمی محیط آن تواند شد آنچه

Many of the "specimens" (امثله) given in Salemann's text are wanting.

The glossary ends on f. 65^b, and is followed (ff. 65^b—71^a) by some remarks on Persian Grammar headed قواعدها كه در زبان فارسيست بيان كرده شده
ning: —

هر دال غير اول واقعست اگر ما قبل او حرف صحيح و ساكن
باشد دال مهمل بود و الا دال معجمست آنچه

II (ff. 73^b—115^a). The *Anisu 'l-Ushshāq* ("Lover's Companion") of Ḥasan b. Muḥammad Sharafu 'd-Dín Rámí. See Rieu, pp. 814^a XI, and 1094^b; and Ethé, col. 827. A French translation by M. Clément Huart forms fasciculus 25 of the *Bibliothèque de l'École des Hautes Études*. This text and the following are written in a different hand to the preceding one, in a good and well-formed *ta'liq*, each page containing 13 lines.

III (ff. 116^b—147^b). The *Ṣanāʿiyi-i-Badāʿiyi* (صنایع بدایع), a work on rhetorical and poetical figures, based on the *Ḥaddʿiqu ʿs-sihr* of Rashidu ʿd-Dīn Waṭwāt. No mention is made of the author's name. Begins: —

الحمد لله رب العالمين، و انصولة و السلام على خير خلقه،
محمد و آله اجمعين، اما بعد معلوم شود كه اين كتابيست
از برای اهل لطیف، و ارباب فصل تركيب ساختيم، از
خلاصه حقایق السحر، قریب الفهم، و بر پناه باب
ساختيم، و اين كتاب را صنایع بدایع نام كرديم، باب اول در
بيان ترصیع. الخ

The arrangement of subject-matter is conformable to the *Ḥaddʿiqu ʿs-sihr*, but the examples given are different. Cf. Rosen's *Manuscripts Persans* (*Coll. Scient. de l'Inst. des Langues Orient.* vol. III), p. 282, where, under the name of *حقایق السحر*, a work by Sharafu ʿd-Dīn Rāmī (the author of the companion treatise above noticed) answering to this description, and actually containing in the first part 50 chapters, is described. This work may not improbably be an abridgement of that.

There is no proper colophon, but on f. 151^b is the following inscription in *naskh*: —

حرره الفقير للغير الى رحمة الله المعين حسين الشهير بشهدى
عن كاتبان كتب خاصه (?)

EPISTOLARY MODELS, ETC.

No. CLXXXIII.

Add. 238. (Lewis H).

بدایع الانشاء. مفتاح گلستان. شرح امثله الخ.

Ff. 152 (ff. 1^a, 100^a—101^a, and 152^b blank); 31.3 X

19.6 c.; 14 or 15 l. Written throughout in the same hand (a clear but ugly Indian *ta'liq*): headings and overlinings in red. The copyist was Sheykh 'Abdu'r-Raḥman b. Faqír Muḥammad, as appears from two colophons, the first (on f. 99^b) dated *Dhu'l-Hijja* 15, A. H. 1124 (= Jan. 13, A. D. 1713); the second (on f. 149^b) Muḥarram 1st, A. H. 1125 (= Jan. 28, A. D. 1713) From these colophons it also appears that the manuscript was transcribed for a clergyman (probably Archdeacon Lewis) whom the copyist calls سینور پادری.

Contents: —

I (ff. 1^b—99^b). The **Badáyi'u'l-Inshá** (بدایع الانشاء), or *Epistolary Manual*, of *Yūsufi*, completed in A. H. 940 (A. D. 1533—4), beginning: —

زیست عنوان هر نامه نامی و زیور دیباجه هر صکیفه

گرامی الخ

See Rieu, p. 529 and p. 475^b, IV; Ethé, col. 836—8.

II (ff. 101^b—136^b). The **Miftáh-i-Gulistán** (مفتاح گلستان), or *Key to the Gulistán*, a dictionary of the rare words occurring in that well-known work, followed by translations of all the Arabic sentences contained in it; the words being arranged alphabetically according to the final letter, and the Arabic sentences in the order in which they occur. Composed in the reign of Maḥmúd Sháh b. Muḥammad Sháh Bahmaní (reigned A. H. 887—924, A. D. 1482—1518) by **Oweys b. 'Alá**, a disciple of Khwája Abu'l-Feyḍ Amínu'd-Dín Sháh, at the request of some friends. Begins: —

فاتحه هر فتاحی را که افتتاح کلام خود بفاتحه الکتاب

مخصوص گردانیده الخ

III (ff. 137^a—149^b). **Sharḥ-i-Amthila** (شرح امثله); Paradigms of Arabic verbs, etc., beginning: —

قال رسول الله صلى الله عليه و اله و سلم أول العلم معرفت
و الجبار (معرفة الجبار sic) الخ

IV (ff. 150—151). A few pieces of poetry by Awrang-Zib, Báqí'á, etc., and copy of a *farmán* addressed to 'Alí Mardán Khán by Sháh Jahán.

V (f. 152^a). A list of the Moghul emperors down to Awrang-zib.

No. CLXXXIV.

Add. 203 (Lewis 21).

مکاتبات علامی

The **Mukátabát-i-'Allámí**, otherwise called **Inshá-yi-Abu'l-Faḍl**; a well-known collection of letters written by Sheykh Abu'l-Faḍl, Akbar's great minister, compiled by 'Abdu's-Ṣamad b. Aḍḍal Muḥammad. See Rieu, pp. 396—7; Ethé, col. 841—2.

Ff. 284 (ff. 1^a and 284^b blank; ff. 1^b—18^b in a different and more modern hand); 24.4 × 16.4 c.; 15 l. Written in a fairly good Indian *ta'liq*; headings in red. No colophon.

Begins as usual: —

گوناگون نیایش مر داویرا که وجود بشسرا از کارخانه عنایت
کسوت حیات پوشانید آتخ

Daftar I ends on f. 65^b. Daftar II appears to end on f. 177^a, and to be followed by Daftar III, which, however, has no heading or title.

No. CLXXXV.

Add. 210 (Lewis 28).

مکاتبات علامی مشهور بانشاء ابو الفضل

The **Mukátabát-i-'Allámí**, commonly called **Inshá-yi-Abu'l-Faḍl**; letters written by Akbar's celebrated minister *Abu'l-Faḍl*, collected and edited by 'Abdu's-Ṣamad

b. Afdal Muḥammad. See Rieu, pp. 396—7; Ethé, col. 841—2.

Ff. 175 (ff. 6^a and 152—175 blank; ff. 1^a—5^b and 6^b—8^a, originally blank, inscribed with various notes on religious duties, the taking of auguries, etc.); 26.6 × 16.5 c.; 17 l. Written in a poor Indian *ta'liq*. Not dated.

The title *Dhakhīratu'l-Mulk* is wrongly given to the work on f. 8^b. There are copious interlinear glosses and marginal notes throughout the earlier portion of the work.

No. CLXXXVI.

Add. 216. (Lewis 34).

انشای ابو الفضل، رسائل مختلفه در طبابت
و غیره

A volume containing the **Epistolary Models of Abu'l-Faḍl**, sundry medical treatises by Yūsufī, etc.

Ff. 217 (ff. 1^a, 3, 61^b, 102—111^a, 117^b—119^b, and 217 blank); 21.0 × 12.0 c.; 12—17 l. Written in clear but ugly Indian *ta'liq*; headings in red.

Contents: —

I (ff. 1^b—2^b). **قاعدۀ شناختن شانه**. A short treatise on divination by means of the shoulder-blades of sheep, beginning, after a short doxology of the usual kind: —
اما بعد بدانکه جمع حکما گفته اند که شناختن شانه گوسفند
علمیست از علم نجوم افزان تر (*sic*).

II (f. 4^a). Memoranda of birthdays, the dates of which range from A. H. 1066 to 1076.

III (f. 4^b). Magic square for [?recovering] a run-away slave.

IV (f. 5^a). Form of "visitation" for Imám Ḥuseyn prescribed by the Imám Ja'far-i-Šādiq.

V (ff. 5^b—101^b). Epistolary Models of *Abu'l-Faḍl* (انشای)، also called (مکاتبات علامی)، beginning: —

گوناگون نیایش مر داری را که وجود بشر را از کارخانهء عنایت
کسوت حیات یوشانید آغ

See Rieu, p. 396; Ethé, col. 841—2. There is no division into *Daftars* in this MS., but the letters written by Akbar, which constitute *Daftar I*, end on f. 61^a, while those written by Abu'l-Faḍl (*Daftar II*) appear to extend to f. 101^b, at which point the *Inshá* abruptly breaks off, the lacuna being marked by 9 blank pages.

VI (ff. 111^b—117^a). Medical advice, partly in verse, partly in prose, by *Yūsufi*, i. e. Yūsuf b. Muḥammad of Herát, a physician who lived under Bábar and Humáyún. See Rieu, pp. 475^b, IV; 827^a, IX; and 840^b, IV. This may perhaps be his *qasida* on the preservation of health. It begins: —

علامت امراض خواقی بدانی نظر کن در کلام یوسفی،
از طبابت غرض دو چیز آمد بشنو از یوسفی بسمع رضا،
حفظ صحت یکی از آن باشد دیگری رفع علت مرضا،

Some prescriptions follow, and a number of detached verses in different rhymes. Dated in the colophon (on f. 117^a) the 16th of *Dhu'l-Hijja*, A. H. 1064 (= Oct. 28, A. D. 1654).

VII (ff. 120^a—124^a). Various notes on drugs, precious stones, etc.

VIII (ff. 124^b—206^b). Another medical treatise, apparently by the aforesaid *Yūsufi*, dealing mainly with the properties of drugs and medicaments. In the upper corner of the page is written: —

فوائد الاخیار مولانا یوسفی، بدان چون گفتی سپاس و درود (sic)،
که در فن طب است این نکتهها،

Nevertheless the treatise before us seems to be neither

the *Ĵāmi'u'l-Fawā'id* (as the above title would seem to imply), nor the *Kitābu'l-Adviya*, unless it be one of these in a mutilated and abridged form. It begins abruptly: —

انوش داروی لولویی که تقویت قلب و کبد و معده و دماغ
قوت دهد آله

This treatise ends on f. 206^b. It is followed (ff. 206^b to the end) by sundry short treatises and notes on the elements, magic squares, etc.

N^o. CLXXXVII. Add. 2998.

رقعات نور الدین محمد ظهوری

Letters of Nūru 'd-Dīn Muḥammad Zuhūrī, edited, with a preface, by 'Anbar Shāh Khān. See Rieu, pp. 678, 741—2; Ethé, col. 672—4.

Ff. 168 (ff. 1^a and 164^b—168^b blank; Arabic pagination wrong from f. 82, which is numbered 81, to the end); 18.8 × 12.2 c.; 9 l. Written in a bad Indian *nīm-shikasta* hand, between lines ruled in red and blue.

The volume, bought for the Library from Puttick on June 27, 1890, is described in a note on one of the blank pages at the beginning, as well as in a printed slip affixed inside the cover, as "*Forms of Letters on various subjects, by Anbar Shah*", but it does not appear that 'Anbar Shāh wrote anything more than the conclusion and the preface (ff. 1^b—4^b), which begins: —

مصرع انتخاب قد رعناى سخن آله

From this verbose and florid preface (f. 3^b) it appears that he undertook to edit *Zuhūrī's* letters at the request of certain of his friends, especially one named Seyyid 'Azīm Shāh.

The first letter (entitled گنج اول) begins on f. 4^b, l. 6: —

شهید محل یاد دیت فراموش کشته آرزوی شهادت دو باره آید

The second begins on f. 16^b; the third on f. 27^a; the fourth on f. 43^a; and the fifth on f. 63^b. No further headings occur in the remainder of the work. The MS., from the colophon, appears to be the editor's autograph.

The editor appears to have finished his work in A. H. 1233 (= A. D. 1817—1818), which date is expressed in two separate chronograms. The first of these occurs at the end of a *mathnavi* poem on ff. 147^b—149^b, and is as follows: —

از ره تعمیه بارخ او، شمع جمع خلد نکو،

The second is represented by the words اشراق خیال in the following quatrain on f. 163^b: —

چون بنده نوازی عنایات خدا،
بخشید بپنچ گنج پایان خدا،
بیدستی پی سر زدن تاربخش،
اشراق خیال افگند از خود جدا،

No. CLXXXVIII. Add. 573.

انشاء هرکرن

The *Inshá-yi-Harkarn*, or Models of epistolary correspondence; by Harkarn, son of Mathurádás Kanbú Multání, a well-known work which has been several times printed and lithographed at Calcutta (1781 and 1831) and Lahore (1869). See Rieu, p. 530; Ethé, col. 842—3.

Ff. 48 (ff. 1^a—9^a and 37—48 blank); 22.4 × 15.5 c.; 15 l. Written in an Indian *ním-shikasta* hand, apparently of the last century.

Nº. CLXXXIX. Add. 415.

منشیات مادھورام

Models of epistolary correspondence compiled by a Hindoo named Mádhúrám, and completed in A. H. 1140 (A. D. 1727—8), as witnessed by the following chronogram (قطعهء تاریخ) on f. 2^a, ll. 13—14, at the end of the preface: —

چون به فضل خدای عزّ و جلّ،

یافت ایمن نسخه صورت اتمام،

هاتفی گفت سال تاریخش،

۱۱۴۰

که زهی منشیات مادھورام،

This too, is the only place where the title occurs, save that at the end of the book is written “finished is the book of Mádhúrám” (تمام گشت کتاب مادھورام), without date or name of copyist. Nº. 1412 of the Bodleian (Ethé’s *Catalogue*, col. 854) appears to contain the same work.

The author states in his preface that, having profited by the society of several persons of learning, amongst whom he mentions the Nawwáb Luṭfu’lláh Khán b. Sa’du’lláh Khán, whom he served in the capacity of private secretary, he became chief secretary (میر منشی گری) to Jahándár Sháh. On the death of this monarch (killed in Jan. 1713) he entered the service of Gunul-tásh Khán (کوکلتاشخان). Of the many letters which he composed during this period a large part perished during wars in which he was involved. A selection of those which escaped destruction was made by his brother, Lála Harprashád (لاله هرپرشاد), and this selection constitutes the present work, designed to perpetuate the author’s memory. The work is divided with 2 sections, the first containing letters dictated by the above-mentioned Luṭ-

fu'lláh Khán and Gunul-tásh Khán, the second letters written by Mádhúrám himself to his friends and patrons. Each section (فصل) is subdivided into several sub-sections (قسم).

Begins: —

بر دبیران دقیقه رس و روشن ضمیران صبح نفس پوشیده نماز
که چون این خوشه چین خرم سخن را خیال استندراك
غوامض انشا و استكمال این گرامی فن در سر افتاد آلتخ

Ff. 118 (f. 1^a blank); 21.5 × 12.0; 15 l. Written in Indian *ta'liq*; headings in red; undated.

No. CXC.

Add. 439.

خطوط امین الدین خان یا اذشاء دلکشا

A printed label (apparently from a book-catalogue) affixed to the inside of the cover of this manuscript describes it as follows: — "*Letters by Ameen ad Deen, a Nobleman, and Memoirs of Shekh Alleh Ear, containing interesting Anecdotes of the Court of Dhely during the Reigns of Shaw Aulum the 1st, Jehaundar Shaw and Ferokhsere, also a curious Account of a Journey to the Cumaoon Mountains bordering upon Oude, etc*". A manuscript note on one of the blank leaves at the beginning states that the book was brought from India by Captain Jonathan Scott, and bought from Priestley, a bookseller in Holborn, into whose hands it had passed, by G. C. Renouard in 1849. Another note states that it was bought at Renouard's sale in 1867.

The title "*Letters of Ameen ad Dien*" is written in English characters on the second blank leaf at the beginning, and in Persian (خطوط امین الدین خان) at the top of f. 1^b over the *Bism'illāh*, but in a different (apparently European) hand. The text begins abruptly: —

ظَلَّ نَوَازِش و الطاف قبله دو جهان خداوند خدايگان ممدود
رُوس پرورش يافتگان باد آخ

and no mention seems to be made of the author's name or the title of the work. The letters are separated by the title *کتابت ديگر* ("another letter") in red. In the brief colophon at the end (f. 112^b) the work is described as: —

نسخه انشاء دلگشا تاليف شيخ يار محمد

"Copy of the *Inshá-i-Dilgushá*, composed by Sheykh Yár Muḥammad".

Ff. 112 (f. 1^a blank); 19.9 × 11.1 c.; 13 l. Written in an ugly but legible Indian *ta'liq*.

No. CXCI.

Add. 1090.

جامع القوانين

Jámi'u'l-Qawánín, models of epistolary style, by Khalífa Sháh Muḥammad, who flourished during the latter part of the 11th and earlier part of the 12th century of the *hijra*. The work has been printed at Lucknow (A. D. 1846) and Cawnpore (A. H. 1280). See Rieu, pp. 414—5, 797^b IX.

Ff. 60 (ff. 1—5^a, and 59—60 blank; f. 36 missing); 22.5 × 15.1 c.; 15 l. Written in a good Indian *ta'liq*; headings and colophon in red.

This copy was made for Mr. John Dick by a scribe whose name seems to read Ghulám Munír. The day of the month (Rabí' I, 15th) on which it was completed is given, but not the year.

No. CXCII.

Add. 1091.

جامع القوانين

Another copy of the **Jámi'u'l-Qawánín**.

Ff. 87 (ff. 74^b—85^a blank); 20.1 × 14.6 c.; 9 l. Writ-

ten in a clear but ungraceful Indian *ta'liq* by Muḥammad Ḥuseyn, called Dádí-Miyán, the son of Ghulám Muḥammad the Preacher. The transcription, as stated in the colophon, was completed on Friday, Muḥarram 7th, A. H. 1221 (March 27th, A. D. 1806) in Barampúr.

The text of this work ends on f. 73^b. On f. 74^a is inscribed a prayer or talisman called دعای عاشوره (*sic*), while ff. 85^b—87^b are scrawled over with a Hindustání treatise entitled احوال رسم خط كا.

Presented to the Library by Dr. William Wright.

No. CXCIII.

Add. 751.

انشاء بیدل

The Letters of Mírzá 'Abdu'l-Qádir **Bídil** (**Inshá-**, or **Raqa'át-i-Bídil**), one of the greatest Indian poets of the last century. These letters, mostly addressed to Shukru'lláh Khán, the author's patron, and to his sons 'Áqil Khán and Shákir Khán, are in Persian. Concerning the author, see Rieu, p. 706^b, and concerning the work, *Ibid.*, 811^a, II.

Begins as usual: —

عاجز مراتب حمد و ثنا تسلیم بارگاه صمدی که خامه را در
معرکه آغاز ثنائیش از نقطه سپر انداختن است آخ

Ff. 64 (1^a and 64^b blank); 24.0 × 14.0 c.; 12 lines in the body of the page, and 24 short oblique lines in the margin. Written in good *shikasta-ámiz*; headings and punctuations in red. Copyist, 'Abdu'l-Qádir. Not dated.

CALLIGRAPHY, ETC.

No. CXCIV.

Oo. 6. 36.

An album of calligraphic specimens, in different

styles of *naskh*, consisting of 21 leaves, measuring 25.2×15.3 c., joined together at the edges so as to form a continuous sheet. The writing is confined to one side. Borders tinted and mottled; margins ruled in gold and colours.

F. 1 contains the "*Bismi'llāh*" written in a large *thulth* hand; ff. 2—7 extracts from the Qur'ān, beginning with *sūra* II, v. 14, and ending with *sūra* LXIX; ff. 8—18 texts, traditions, verses, and proverbs; and ff. 19—21 specimens of the ligatures and combinations of the letters. All the quotations are in Arabic. No date or scribe's name, but only inside the cover, in an unformed (probably European) hand, the words: —

هذ المرتعة القطيع قد اوهبني آياه معلی

No. CXCv.

Add. 254.

The Lewis Scrap-book.

A large volume of about 110 leaves, measuring 36.8×25.4 c., on or between which are affixed and inserted a number of letters, fragments of MSS., specimens of different characters and handwritings, and the like.

The greater part of this collection consists of letters and *ard-dāshts*, in the Persian language, addressed to Mr. Lewis by various correspondents. The specimens of calligraphy, in Arabic, Persian, and Turkish, represent almost every variety of handwriting used by the Muḥammadans (*thulth*, *naskh*, *ta'liq*, *nasta'liq*, *divānī*, and *nīm-shikasta*). Some few of them are signed and dated: thus on f. 46^b is a specimen of *ta'liq* signed *Muḥammad Masīḥ-i-Shirāzī*, and dated A. H. 1085; on f. 48^b are 3 specimens of *nasta'liq*, one of which is signed *Muḥammad 'Alī*, and dated A. H. 1110; while on ff. 49^a and 56^b are specimens of *naskh* signed 'Abdu'llāh, and dated respectively A. H. 1091 and 1085.

Of other characters besides the Arabic the following

are represented: — Siamese (ff. 27, 29); خط زبان هندو (f. 31^b); Armenian (ff. 32^b—33^a); Maráthí (f. 38^b); Gujarátí (ff. 39^b—40^a); “the Oudeia or Wrria Alphabet” (between ff. 58 and 59); Bengálí (between ff. 59 and 60); Chinese (f. 62^a); and a few lines of Tamil (between ff. 72 and 73).

POETRY. FIRDAWSÍ.

No. CXCVI

Nn. 1. 20.

شاهنامه فردوسی

The *Sháhnáma* of Firdawsí, complete. See Rieu, pp. 533—541; Ethé, col. 449—453.

Ff. 573; 37.0 × 22.5 c.; 25 l. of 2 *beyts* each. F. 1^a is blank. On f. 1^b begins the older preface (see Rieu, p. 534). In the course of this occurs the satire on Sul-tán Maḥmúd, which fills the whole of f. 5^a, and the greater portion of ff. 4^b and 5^b. To the *beyt* with which the satire generally opens: —

ایا شاه محمود کشور کشای،

ز کس گر نترسی بترس از خدای،

are here prefixed thirteen other *beyts* beginning: —

بدان شهریار که این روزگار،

نماند همی بر کسی پایدار،

This preface ends near the top of f. 7^b, and is followed by an index of the old Kings of Persia wherein is also given the duration of their reigns. Ff. 8^b—9^a are blank.

The great epic itself begins on f. 9^b and ends at the bottom of f. 571^a. The only colophon consists of the words تمن هذه الشهنامة.

Ff. 571^b—573^a are occupied by a versified epitome or index of the *Sháhnáma*, entitled — فهرست پادشاهان

ایران که چند گروه بوده و مدت پادشاهی پدران ایشان

Begins: —

سپاس خدا را که او پادشاست،

که ملک لقایش بری ز فناست،

Ends: —

بود کز کرم ایزد داد گر،

کند بر تو یکشب برحمت نظر،

بفصل خدا باش امیدوار،

ز کرده پشیمان ز بد شرمسار،

On f. 573^b is written the following inscription in good *naskh*: —

والا شاهی

بتاریخ بیست و سیم شهر صفر سه^{۲۳} جلوس در کتبخانه سرکار
عرض دیده شده

Under this is a seal inscribed: —

مسیح مرید محمد شاه عالم ۲۰

and at a little distance below this another inscribed: —

اسکف مرید شاه عالم سه^{۲۱}

Nº. CXC VII. Add. 269.

شاهنامه فردوسی

Another copy of the *Sháhnáma* of Firdawsí.

Ff. 559 (ff. 1^a and 559^b blank); 36.8 × 22.6 c.; 25 l. Not dated. Written in quadruple columns, between margins ruled in gold and colours, in a good *ta'liq*, apparently of the 16th or early 17th century. Ff. 2^b and 3^a, containing the beginning of Báysunghar's preface, and

f. 16^b, on which the Sháhnáma itself begins, are richly illuminated; and there are coloured illustrations on ff. 1^b, 2^a, 19^a, 102^a, 127^a, 154^b, 178^b, 219^b, 246^b, 275^a, 302^a, 337^a, 423^a. F. 1^a bears a seal-mark which appears to be that of Muḥammad[-Qulí] Qutbsháh (reigned A. H. 988—1020), a Persian inscription dated A. H. 1019 (A. D. 1610—11), and an English inscription, stating that the volume was presented to the Library by the Directors of the East India Company. This is signed by "Chas Wilkins, Librarian", and dated August 15th, 1806.

No. CXCVIII.

Add. 312.

شاهنامه فردوسی

Another copy of **Firdawsí's Sháhnáma**. This MS. written in an ungraceful but clear Indian *ta'liq* hand of the 17th or 18th century, contains ff. 435 (f. 435^b blank) measuring 42.0 × 27.5 c. Each page is subdivided by double lines into four columns and a margin, each containing one *misrá'* to the line, so that the full page contains 71 *beyts*.

Ff. 1^a—2^b are occupied with a list of the old Persian Kings arranged in four classes (Píshdádiyán, Kiyán, Ashkáníyán, and Sásáníyán), together with their titles, the names of their fathers, their chief deeds, the duration of their reigns, and, except in the case of the Sásánians, the names of contemporary prophets.

At the top of f. 3^a begins Báysunghar's preface (see Rieu, vol. II, p. 536), in which is included (on f. 4^b) Firdawsí's satire on Sultán Maḥmúd. This preface begins: —

سپاس مر خدا تیرا که خداوند دو جهانست و آفریدگار زمین
و زمانست و روزی ده جانوران و فریاد رس بنده گانست آله

The older preface (see Rieu, p. 534) begins on f. 5^a, l. 9, as follows: —

سپاس و آفرین خدای را که این جهان و آن جهان آفرید و
بندگانش را اندر جهان بدید کرد آفرید

This concludes with a list or index of the old Persian Kings, including the duration of their reigns.

The introductory matter concludes with a vocabulary of obsolete words used in the *Shāhnāma*, extending from f. 8^a—f. 9^b.

This glossary is followed by the colophon, wherein the date of completion is given as Sha'bān 4th, [A. D.] 1801, and the name of the scribe as 'Abdu'l-Ḥaqq b. 'Abdu's-Samī'. The remainder of f. 9^b is occupied by a few scattered verses.

F. 10^a is blank, save for the following note in the hand of Muḥammad Khalīl b. Sulṭān Dā'ūd Mīrzā b. Sulṭān Shāh Suleymān II al-Ḥuseynī al-Mūsavī, (to whom apparently, the volume belonged), dated Murshidābād, Bengal, Ṣafar 17th, A. H. 1206: —

الحمد لله الذى انزل على عبده الكتاب من متملكات اقل
السادات محمد خليل ابن سلطان داود ميرزا ابن السلطان شاه
سليمان الثانى الحسينى الموسوى انار الله برهانهم و جعل الجنة
مأواهم تسوده فى بلدة مرشد آباد بنگاله ساجى الله من الافات
و البليات تحريراً فى تاريخ هفتدهم شهر صفر المصفر سنة ١٢٠٦ هجرى،

Almost the same note in the same hand occurs on f. 1^a, immediately before the index of the Kings. It runs as follows: —

الحمد لله الذى انزل على عبده الكتاب من متملكات اقل
الخليقه بل لا شى فى الحقيقة محمد خليل ابن سلطان داود ميرزا
ابن شاه سليمان الحسينى الموسوى الصفوى الثانى انار الله برهانهم
و جعل الجنة مأواهم تحريراً فى تاريخ هفتدهم شهر صفر المصفر سنة ١٢٠٦
هجرى تسوده فى بلدة مرشدآباد بنگاله ساجى الله منه

The text of the poem begins on f. 10^b, and continues as described without interruption to f. 435^a, ending thus: —

از آن پس نمیمیم که من زنده ام،
 که تاخم ساخنها پراگنده ام،
 هر آن کس که دارد هُش و رای و دین،
 پس از مرگ بر من کند آفرین،
 تم تم تم
 اتمام یافت کتاب شاه نامه
 خدایا بر آنکس که این را نوشت،
 عفو کن گناهش عطا کن بهشت،

The MS. bears on the first page the arms and name of John Campbell, Esq^{re}.

No. CXCIX. Add. 835.

شاهنامه فردوسی

Another copy of the *Sháhnáma* of Firdawsí, without any of the usual prefaces.

Ff. 584 (ff. 1^a, and 584^b blank); 29.0 × 18.5 c.; 25 l. Written, in quadruple columns with double margins of red, in a small and fairly legible *ta'liq*, apparently of the end of the 16th or beginning of the 17th century. The scribe's name is given at '*Alamu'd-Din* (علم الدین), but there is no date. Spaces are left here and there for miniatures, one of which has been outlined on f. 167^b. Headings in red.

No. CC. Oo. 6. 60.

تاریخ دلکشای شمشیر خانی

The abridgement of Firdawsí's *Sháhnáma* (consisting of selected extracts connected by a prose nar-

native) made by **Tavakkul Beg b. Túlak Beg** in A. H. 1063 for **Shamshír Khán**, Governor of Ghaznín, and called after him **Tárikh-i-Shamshír Khání** (so on recto of second blank leaf at the beginning of this MS.), or **Tárikh-i-Dilkushá-yi-Shamshír-Khání** (so on f. 252^a). See Rieu, pp. 539—540, and Ethé, col. 453.

This copy was made in the 13th year of Muḥammad Sháh's reign (= A. H. 1143, A. D. 1730—1731), and completed on *Dhu'l-Hijja* 25th of that year, by **Faṭḥ Muḥammad b. Ján Muḥammad**. It lacks the prose preface prefixed to most copies, and begins: —

بنیام خداوند جان و خرد،
کرین برتر اندیشه بر نگزند (sic)

Ff. 254; 22.0 × 13.2 c.; 16 or 17 l. The Arabic paging goes wrong on f. 55 (which is numbered 56), and again on f. 90 (which is numbered 92). On the other hand ff. 226 and 227 are both numbered 228.

The *Tárikh-i-Shamshír-Khání* ends on f. 252 with the following colophon: —

باتمام رسید این نسخه تاریخهای دلکشای شمشیر خانی که
در انتخاب شاهنامه حکیم فردوسی طوسی است بتاریخ بیست
پنجم شهر ذی حجه سن سیزده ۱۳ محمد شاهی بروز یکشنبه
بوقت دو پھر بدستخط حقیر فقیر دلریش فتح محمد ولد
جامحمد آلخ

The remaining 5 pages (f. 252^b—254^b) contain an index of the Kings of Persia, and the chief events of their reigns, down to the end of the Sásánian dynasty. This is followed by a list of the twelve Imáms of the Shi'ites.

No. CCI.

Add. 411.

تاریخ شمشیر خانی

Another copy of Tavakkul Beg's *Tārīkh-i-Shamshīr-Khānī*.

Ff. 282 (ff. 1 and 282^b blank); 24.0 × 15.0 c.; a variable number of lines to the page. Written in bad Indian *ta'liq*; much mended; many pages supplied in a later and much more legible hand. No date or name of copyist is given, the colophon containing no more than this: —

تمام شد نسخهء تواریخ شمشیر خانی،

Begins: —

حمد بیغایت و ثناء بی نهایت مر حضرت کبریای واجب
الوجودی را که جناب قدسی هویت جلالش ار (از *sic*, for
ادراك افهام مقدس و کنه صمدیت دانش (ذاتش *sic*, for آخ

‘OMAR-I-KHAYYĀM. — NAZĪRĪ.

No. CCII.

Add. 1055.

دیوان نظیریء نیشاپوری. رباعیات عمر خیام

The *Dīvān* of Muḥammad Ḥuseyn *Nazīrī* of Nīshāpūr, followed by one of the largest known collections of the quatrains of ‘Omar-i-Khayyām.

Ff. 222 (ff. 1^a—2^a blank, save for notes, etc.; ff. 49^b—50^a, 172^b—174^a blank; ff. 221—2 missing); 24.0 × 13.0 c.; 17 l. where the writing is horizontal, but throughout the greater part of the volume the verses are written diagonally; handwriting a not very legible *nīm-shikasta*; date wanting.

The names of several previous owners are noted on the blank leaves at the beginning. Of these the earliest appears to be Mír Muḥammad Ḥuseyn b. Mír Muṣṭafá, A. H. 1195 (= A. D. 1781) on f. 1^a; next in date is a note stating that the book was bought in an auction of the effects of "His late Excellency" (حضرت مغفور) on Rajab 29th, A. H. 1275 (= March 5th, A. D. 1859) by Aḥmad 'Alí; then follow these two notes, the first in ink, the second in pencil; — (1) "*Whitley Stokes from Syef Oodeen, Madras, Dec. 1863*"; (2) "From a Madras tailor, who presented it to me in return for some trifling kindness. W. S." Another later note in pencil, after describing the contents of the volume, states that it formerly belonged to the Nawwáb of the Carnatic, whose seal is impressed on f. 2^a, and was bought at the sale of his library. The inscription of this seal appears to read: —

(A. H. 1215 = 1800—1). تلج الامراء محمد علي حسين خان ۱۲۱۵

The *Diván of Naẓirí* (see Rieu, p. 817; Ethé, col. 671—2) occupies ff. 2^b—172^a as follows: — *qaṣidas*, ff. 2^b—49^a; *ghazals*, ff. 50^b—163^b; *rubá'iyat*, ff. 163^b—172^a. Beginnings of first and second as given by Ethé (*loc. cit.*); the first quatrain is as follows: —

از دوست منادیست (?) اندر رگ و پوست،
 کان می بردت بجانب کعبه دوست،
 لبیک تو پاسخ ندا کردن چیست،
 پنهان طلبی اگر نه از جانب اوست،

The *Quatrains of 'Omar-i-Khayyám* (ff. 174^b—220^b, imperfect at end) contained in this collection number more than 800. Cf. Whinfield's *Quatrains of Omar Khayyám, Persian and English* (London, Trübner, 1883), pp. XV and XVIII. The first of them is that which stands first in Mr. Whinfield's series.

SANÁ'Í.

No. CCIII.

Add. 3209.

حدیقه سنائی

A fine, carefully made copy of the **Ḥadīqatu'l-Ḥaḡīqat** ("Garden of Truth") of Abu'l-Majd Majdūd b. Ādam **Saná'ī** of Ghazna, the earliest of the great Ṣūfī poets of Persia (d. A. H. 545 = A. D. 1150). See Ouseley's *Notices of Persian Poets*, pp. 184—7; Rieu, pp. 549—550; Ethé, col. 463—8; Pertsch's *Berlin Catalogue*, pp. 747—750.

Ff. 134 (ff. 1^a and 134^b blank); 23.2 × 14.3 c.; 17 l. (*beyts*) in the body of each page and 38 l. (19 *beyts*) in the margin. Written in a good, clear, scholarly *naskh*. Headings in red.

In the colophon on f. 134^a it is stated that the transcription of this MS. was completed at Agra, in the 48th year of the reign of Akbar, on Sunday, Ṣafar 3, A. H. 1012 (= July 13, A. D. 1603) by Bahá'u'd-Dīn b. 'Abdu'r-Raḡmān b. Sheykh Mubárak b. Sheykh Zeynu'd-Dīn Ṣiddīqī; and that it was copied from (and, as noted beside the colophon, afterwards again collated with) a MS. written by 'Abdu'r-Raḡīm b. Muḡammad b. Abi'l-Faṭḡ, called "*el-Khattāṭ*", and dated Ramaḡdān, A. H. 617 (Nov., A. D. 1220).

Begins (without preface) as usual: —

ای درون پرور برون آری، وی خرد بخش فی خرد بخشای،

The text of the colophon is as follows: —

نقل عبارت تمامی او اینست، کتبه عبد الرحیم بن محمد بن
ابی الفتح المعروف بالخطاط حامدا و مصليا و مستغفرا فی شهر
الله المبارك رمضان سنة سبع عشرة و ستمائة و الحمد لله حق

حمده و صلواته على خير خلقه محمد و آله، حرره بهاء الدين
 بن عبد الرحمن بن شيخ مبارك بن شيخ زين الدين صديقي
 ساكن موضع برونه يوم الاحد في ثلثة شهر صفر ختم الله
 بالخير و الظفر سنه اثني عشر و الف در بلدة دار الخلافة اكره
 در عهد حضرت جلال الدين محمد اكبر بادشاه غازی سنه ۴۸

On ff. 1^a and 134^a are various seals and notes of former possessors.

Bought from Quaritch in July, 1895.

No. CCIV.

Add. 810.

حديقة سنائی

The *Ḥadīqatu'l-Ḥaḳīqat*, or "Garden of Truth", a religious poem in 10 chapters, by Abu'l-Majd Majdūd b. Ādam SANĀ'Ī, the earliest of the great Sūfī poets, completed in A. H. 525 (A. D. 1131). See Rieu, pp. 549—551; Ethé, col. 463—7. The whole work has been lithographed at Lucknow in the year A. H. 1295; and the 2 chapters, with a commentary entitled *Ṭarīqa bar Ḥadīqa* by Mīrzā 'Alā'u'd-Dīn Aḥmad Khān, governor of Lūhārū, poetically surnamed 'Alā'ī, and Mawlawī Muḥammad Ruknu'd-Dīn Qādirī Ḥisārī, have been lithographed at Lūhārū in Ṣafar, A. H. 1290 (April, A. D. 1873).

Ff. 226 (f. 1^a blank); 26.7 × 15.4 c.; 19 l. of one *beyt* each in the body of each page, and 14 l. of 1 *misrā'* each in the margin. Written between lines ruled in gold and colours in a good, clear *ta'liq*. Headings in red. Dated in the colophon, on f. 225^a, the 26th of Rabī' II, A. H. 1032 (= Feb. 27th, A. D. 1623).

Contents: —

I. Ff. 1^b—7^b. The Preface of Muḥammad b. 'Alī Raffā (or *Raqqa*, or *Raqqām*), of which the contents

are stated by Rieu, p. 550. Cf. also Ethé, col. 463. In the preface the name of its author occurs three times, once as محمد بن علی رفا, once as محمد بن علی رقا, and once as محمد بن علی رقا. Besides the facts mentioned by Rieu, he says that the original copy of the poem, consisting of 10,000 *beyts*, was sent to Baghdad to be submitted to Imám Burhānu'd-Dīn Muḥammad b. Abi'l-Faḍl. While it was in his hands, Saná'ī died, on Sunday, Sha'bān 11th, A. H. 525 (June 9th, A. D. 1131. Cf. Ethé, col. 463, where the difficulties involved in this date are pointed out). Of 5000 *beyts* which were in his possession Muḥammad b. 'Alī Raffá made a copy for Bahráw Sháh. It seems to be implied by the following sentence, with which it concludes, that this preface was in part dictated by Saná'ī before his death: —

ایمن دیباجهء مجدود بن آدم السنائی الغزنوی تغمدہ اللہ
برجمنہ و رضوانہ املا کرد روز یک شنبہ از بامداد یازدہم شعبان
۵۲۵ سال بر بانصد و بیست و پنج از ہجرت حضرت سید الرسول
محمد المصطفوی صلوٰۃ اللہ و سلامہ علیہ و جون نماز شام
بگذار آخترترین سخنی کہ گفت این بود کہ کرم تو حکم
من بس و خالی کرد بنوایان در خانہء عایشہ نیکو رحمہ اللہ و
اثابہ و ایانا بفضلہ و منہ اندہ سمیع عجیب و السلام

The preface is followed by a versified index of the ten chapters into which the poem is divided, which runs as follows: —

فہرست الابواب

باب او گرچہ هست ظاہر نہ

ہست باطن بہ از صد و پنجاہ

باب اول ثنا و تمجیدست
 صرف تنزیه و محض توحیدست
 باب ثانی ثنا و نعت رسول
 و آن یاران نیک و ششوی بتول
 باب ثالث ز عقل گویم من
 ز آنکه گنجد درو مجال سخن
 باب رابع ز علم و خواندن علم
 گفت خواهم ز روی دانش و حلم
 باب خامس ز خواب و تعبیرش
 کز کجا تا کجاست تأثیرش
 باب ششم ز غفلت و نسیان
 گرجه مستولی است بر انسان
 باب سابع ز حال دشمن و دوست
 که نیابی بر آنچه دشمن اوست
 باب ثامن ز گشت افلاکست
 که چنین حایرست ناباکست
 باب ناسع ثناء شاه آمد
 که جهان را بدو پناه آمد
 باب عاشر ثنای این تصنیف
 که نیابی دگر چنین تالیف

II. Ff. 8a—225a. The text of the *Ḥadiqa*, concluding with Saná'i's appeal for support against his calumniators (by whom his orthodoxy had been called in question) to the Imám Burhānu'd-Dīn Abu'l-Ḥasan 'Alí b. Nāṣir of Ghazna called *Biryān-gar*, then resident in Baghdad,

to whom the poem was submitted for examination (see *supra*, and cf. Rieu, p. 550^a, first paragraph). The *Ḥadiqa* begins as usual: —

ای درون پرور برون آرای وی خرد بخش بیخرد بخشای

The appeal (f. 223^b) begins: —

ای تو بر دین مصطفی سالار بر طریف برادران کن کار

III. Ff. 225^b—226^b. The *fatwa* of the Caliph's court at Baghdad vindicating Saná'i's orthodoxy to Sulṭān Bahrām Sháh the Ghaznavid. See Ethé, col. 464.

ANVARÍ.

No. CCV.

Oo. 6. 27.

کلیات انوری

The complete poetical works of **Anvarí**. See Rieu, pp. 554—557, Ethé, col. 471—478.

Ff. 407 (ff. 1^a, 227^a, and 407^b blank); 24.8 × 14.0 c.; 17 l. Written in a fair *ta'liq*, apparently of 16th century. Not dated. Numerous marginal notes and glosses in earlier portion. No headings to poems. Contents: —

Qaṣīdas (ff. 1^b—210^b), beginning: —

مقدّر نه بآلت بقدرت مطلق،

Muqatta'at (ff. 210^b—330^a), beginning: —

ای کرده بخدمت همایونست،

Mathnavi (ff. 330^a—334^a), beginning: —

حبّذا کیر قاضیء کیرنگ،

Ghazals (ff. 334^b—379^a), beginning: —

ای غارت عشق تو چه جانها،

Quatrains (ff. 379^a—407^a), beginning: —

آنی که گفت ضامن ارزاق آمد،

No. CCVI.

Oo. 6. 31.

کلیات انوری

Another copy of the complete poetical works of **Anvarī**.

Ff. 291 (f. 1^a blank, save for Persian title, and Persian seal inscribed داود وِدیرن, "David Wedderburn", probably; ff. 285—291 bound upside down and in reverse order; f. 291^b blank); 24.6 × 17.7 c.; 14 l. in body, and 10 l., written obliquely, in margin. Written in a good *ta'liq* hand, apparently of 15th or 16th century; headings in red. Not dated. Contents: —

Preface (ff. 1^b—2^b), beginning: —

مهم‌ترین شغلی که اصحاب نطق و دراست بدان نازند آلتخ

Qasidas (ff. 2^b—165^a), beginning: —

گر دل و دست بکسر و کان باشد،

Muqatta'at (ff. 165^a—230^b), beginning: —

ایسا صدری که از روی بزرگی،

Mathnavi (ff. 230^b—234^b), beginning: —

حبذا کبیر قاضی کیرنگ

Ghasals (ff. 235^a—271^b), beginning: —

ای غارت عشق تو جهانها،

Quatrains (ff. 271^b—291^a), beginning: —

ای هجر مگر نهایی نیست ترا،

No. CCVII.

Oo. 6. 34.

دیوان انوری

Another copy of the poems of **Anvarī**.

Ff. 223 (ff. 1^a, 222^b—223^b blank); 25.3 × 15.9 c.; 17 l. Written in a legible Indian *ta'liq* hand.

Contents: —

Qaṣīdas (ff. 1^b—170^a), beginning: —

مقدّری نه بآلت بقدرت مطلق،

Muqaṭṭa'āt (ff. 170^a—185^b), beginning: —

مقلوب لفظ پارس بتصحیف از کفّت،

Ghazals (ff. 186^a—215^b), beginning: —

جرمی ندارم بیش ازین کز جان وفا دارم ترا،

Quatrains (ff. 215^b—222^a), beginning: —

آن گنده دهن چوشیر و چون گرگ حرون،

The manuscript, as appears from the colophon on f. 222^a, was transcribed by Dúst Muḥammad b. 'Abdī'l-Wáhid b. Sheykh Muṣṭafá "the Israelite" (قوم بنی اسرائیل) for Lála Zoráwar Singh, son of Kēshorá'e, son of Odiráj (لاله زور آور سنگه ولد کیشورای ابن اودیراج), and the transcription was completed on Saturday, Sha'bán 15th, A.H. 1124 (= Sept. 17th, A. D. 1712), in the first year of Jahándár's reign.

[See also the description of **Add. 213** (s. v. **Sa'dí**), the margins of which contain the *qaṣīdas* of **Anvarí**].

KHÁQÁNÍ.

No. CCVIII.

Oo. 6. 28.

دیوان خاقانی

The **Díván** of Afdalu'd-Dín **Khāqání**. See Rieu, pp. 558—562; Ethé, col. 479—486; and Khanikof's admirable *Mémoire sur Khâcânî* (*Four. As.*, sér. VI, vol. 4, p. 137 *et seq.*, and vol. V, p. 296 *et seq.*; reprinted separately, Paris 1865).

Ff. 324 (ff. 1^a and 324^b blank); 25.1 × 16.1 c.; 17 l. Written in an ugly but legible *ta'liq* within ruled mar-

gins of red. Headings in red. Not dated. Contains *qaṣidas*, and a few *ghazals* and *muqatta'āt*, not arranged in alphabetical order.

Begins: —

دل من پیر تعلیم است من طفل زبان دانش،

Nº. CCIX.

Oo. 6. 33.

شرح قصاید و غزلیات خاقانی

Commentary on the elegies and odes of Kháqání.

Ff. 163; 26 × 15 c.; 13 l. in body of page, and 28 l., written obliquely, in margin. Many of the leaves are much repaired. The commentary begins abruptly after the *Bismilláh* without preface or introduction as follows:

قصیده فی عدم الطمع و الشكایت (sic) الزمان التخلّص بنعت
النبی بحر مجتث اضرب علی هذه الوزن مقاعلن فعلاثن مقاعلن
فعلن عروس عافیت آنگه قبل کرد مرا که عمر بیش بها
داشمش بشیر بها

This *qaṣida* will be found at p. 200 *et seq.* of Nawal Kishor's lithographed edition of A. H. 1293. The Commentary is a very meagre one, and deals only with a few selected verses. The second *qaṣida* commentated begins on f. 5^b (ed. Nawal Kishor, p. 204). To each verse explained is prefixed the word *بین* in red letters, but otherwise the text is continuous, and for the most part there is nothing to mark the transition from one *qaṣida* to another.

Ends with the explanation of the following verses (ed. Nawal Kishor, p. 482, ll. 5 and 6): —

شمشیرش از آسمان مدد یافت
فتح در بند شاوران را

گشتاسپ معونت از پسر خواست
کاورد بدست خواهرانرا

The commentary on these verses concludes without date or name of scribe as follows: —

تمت تمام شد شرح قصاید و غزلیات امام افضل الدین خاقلی

The MS. is carelessly written throughout in a slovenly Indian *ta'liq*.

ZAHÍR-I-FÁRYÁBÍ.

No. CCX.

Oo. 6. 46.

دیوان ظهیر الدین فارابی

The *Diván* of *Zahíru'd-Dín Fáryábí*, arranged without regard to alphabetical order. See Ricu, pp. 562—3; Ethé, col. 486—7. This MS. seems to agree in arrangement with Add. 7733 of the British Museum, and No. 584 of the Bodleian, for it begins (on. f. 1^b): —

سپیده دم که شدم محرم سرای سرور،
شنیدم آیت تو بنو (sic) الی الله از لب حر،

The poem beginning: —

دوش چون زلف شب بشانه زدند،
رقم کفر بر زمانه زدند،

occurs on f. 15^a (cf. Ethé, *loc. cit.*); and that beginning:

خیز ای نگار جشن خرانرا (؟ خزانرا) بسازکار،

is found on f. 20^a.

Ff. 160 (ff. 1^a and 160^b blank); 23.0 × 16.3 c.; 11 l. Written in a neat and elegant *ta'liq* between gold and green margins. No date or name of copyist.

NIZÁMÍ.

No. CCXI.

Oo. 6. 11.

خمسة نظامى

The Khamsa, or five poems, of Nizámí. See Rieu, pp. 564—570; Ethé, col. 487—9.

Ff. 321; 30.75 × 19.25 c.; 23 l. Ff. 1^a and 321^b are blank. Ff. 1^b, 2^a, 117^a and 229^b, are occupied with full-page miniatures illustrating incidents described in the text. Miniatures also occur on ff. 52^a (margin), 110^b (margin), 128^b (margin), 134^b (margin), 189^a, 195^a, 201^a, 203^b, 206^b, 210^a, 215^a, 219^a, 229^b, 242^a, 255^b, 263^b, 270^a, 282^b, and 298^a. Written in a clear but ungraceful *ta'liq* in four columns, outlined in gold and colours.

The five poems are arranged in the usual order, as follows: —

(1) مخزن الاسرار. Begins on f. 2^b; ends on f. 31^b, which bears the following colophon: —

تمت الكتاب الموسوم بمخزن الاسرار بحمد الله و حسن توفيقه
على يد العبد درويش على بن منصور انصارى جرى في مكرم
سنة ٩٩٢ و صل (sic) الله على محمد و اله آجمعين

(2) خسرو و شیرین. Begins on f. 31^b; ends on f. 116^b. Dated Šafar 12th, A. H. 992 (Feb. 24, A. D. 1584) by the same scribe, Darvish 'Alí b. Maṣṣūr Anṣarí.

(3) لیلی و مجنون. Begins on f. 117^b; ends on f. 173^a. Dated Thursday, the 2nd of Rabí' I, A. H. 992, by the same scribe.

(4) هفت پیکر. Begins on f. 173^b; ends on f. 230^a. Not dated. There is a false ending, consisting of four *beyts* belonging to the *khátima* but misplaced, followed by a short colophon on f. 229^a, the greater part of this page being blank, save for illuminations in gilt.

(5) سکندر نامه. The ordinary division of the poem into شرفنامه or بری سکندر نامه, and اقبالنامه, or سکندر بختی, is not observed, the whole poem being entitled شرفنامه. It begins on f. 230^b. The true شرفنامه is incomplete, ending at the bottom of f. 299^b with the *beyt*: —

بهر وقتی آوازی از کوهسار رسیدی بنام یکی زمین دیار

This *beyt* will be found in l. 17 of p. 527 of the Tihrán edition. F. 300^a begins with the following *beyt* from the *Iqbál-náma*: —

برهبر توان راه دادن بسر سر راه دارم کجا راهبر

This *beyt* stands in the first line of p. 538 of the Tihrán edition. The end of the *Sharaf-náma* and the beginning of the *Iqbál-náma* are therefore wanting, but there is no hiatus in the MS., as is shewn by the catch-word at the foot of the page. The *Sikandar-náma* ends on f. 321^a. No date.

No. CCXII.

Oo. 6. 29.

خمسہ نظامی

Another copy of the *Khamṣa of Nizámí*.

Ff. 321 (ff. 1^a, 27^a, 103^a, 156^a, 217^b, 218^a, 321^b blank); 23.0 × 16.25 c.; 21 l. Written in clear *ta'liq* in four columns, separated by double lines, and gilded in margins. Transcribed by Muḥammad Qásim of Jám in the year A.H. 993 (A.D. 1585). A note on f. 1^a states that the MS. was sold in the reign of Awrang-Zib for 85 rupees.

The five poems are arranged in the usual order, as follows: —

(1) مخزن الاسرار. Begins on f. 1^a, and ends on f. 26^b.

Colophon contains name of scribe, but not date of transcription.

(2) خسرو و شیرین. Begins on f. 27^b, and ends on f. 102^b. No date. Same scribe.

(3) لیلی و مجنون. Begins on f. 103^b, and ends on f. 155^b. No date. Same scribe.

(4) هفت پیکر. Begins on f. 156^b, and ends on f. 215^b. Dated Tuesday, the 7th of Rabī' I, A. H. 993 (= March 9th, A. D. 1585).

(5) سفرنامه. The first part of this poem (شعرنامه) begins on f. 218^b, and is followed, without break, by the second part (اقبالنامه), which begins on f. 295^a and ends on f. 321^a. Dated the 5th of Jumáda I, A. H. 993 (= May 5th, A. D. 1585).

F. 216 (both sides) is filled with an extract from the fourth book of the *Mathnavi* of Jalálu'd-Dín Rúmí written in a different and much worse hand. This extract consists of 55 *beyts*, beginning: —

بد گهرا علم و فن آموختن دادن تیغی بدست راهزن
and ending: —

از کمال رحمت و موج کرم می دهند هر شور را باران و نم

These verses with be found on pp. 361—2 of the Tihrán edition of 'Alá'u'd-Dawla.

No. CCXIII.

Add. 3139.

خمسہ نظامی

Another copy of the *Khamisa* of Nizámí.

Ff. 435 (ff. 1^a and 435^b blank); 34.1 × 22.0 c.; 4 columns of 17 lines each (= 34 *beyts*) to the page. Written in a good, clear Indian *ta'liq*, not older than the 17th century, between margins ornamented in gold and colours. No scribe's name or date.

Illuminated and coloured miniatures (30 in all) occupy the following pages: — ff. 1^b, 2^a, 18^a, 53^b, 62^b, 70^a,

89^a, 104^b, 117^a, 125^b, 151^a, 167^a, 178^b, 191^b, 230^a, 239^a,
247^b, 252^a, 256^b, 262^a, 268^b, 274^a, 279^b, 308^b, 326^a, 360^b,
374^a, 394^a, 434^b, 435^a.

Contents: —

(I) *Makhzanu'l-Asrār*, ff. 2^b—35^a.

(II) *Khusraw va Shirin*, ff. 35^b—138^a.

(III) *Leylā va Majnūn*, ff. 138^b—208^a.

(IV) *Haft Peykar*, ff. 208^b—288^a.

(V) *Iskandar-nāma*. (α) *Sharaf-nāma*, ff. 288^b—378^a.

(β) *Iqbal-nāma*, ff. 378^b—434^a.

From the library of William Doria, Esqre. Presented
by T. Brooks Bumpsted, Esqre, in 1894.

No. CCXIV.

Add. 586.

مخزن الاسرار نظامی

The *Makhzanu'l-Asrār* (Treasury of Mysteries)
of Nizāmī.

The opening verses are inverted from their usual
order, thus: —

هست کلید در کنج حکیم، بسم الله الرحمن الرحيم،

The following *beyt*, which concludes the poem in the
Tihrán lithographed edition of the *Khamsa* of Nizāmī
published in A. H. 1301, occupies l. 7 of f. 70^b, and is
followed by 13 other *beyts*: —

باد مبارک گهر افشان او، بر ملکی کین گهر افشان او،

Of the 13 *beyts* which follow this the first and last
are as follows: —

(First) — کرد نظامی ز بی زیورش، عرقه گوهر ز قدم گوهرش،

(Last) — و آنکه نبشته بود این را تمام، عفو گناهش کن فردا تمام،

The colophon, on f. 71^a, dated *Dhu'l-Hijja* 25th, in
the 31st year after 'A'lamgír's accession, is as follows: —

تمت هذه النسخة الميمونة مسمى مخزن اسرار من تصنيف

ملك الشعراء شيخ نظامى گنجيه رحمة الله عليه و الغفران
بتاريخ بيست پنجم شهر ذى الحجة سنة ١٠٣١ سى و يك جلوس
والا عالمگیرى

This is followed by a note on the number of *juz'* (folios of 8 leaves each) contained in the MS.: —

نه جزء دو ورق کم بقلم آمده

Ff. 72 (ff. 1^a, 72^a and 72^b blank); 29.5 × 18.0 c.;
18 l. of one *beyt* each.

On f. 71^b is inscribed the following quatrain: —

رباعى زيب النساء
بيا كه زلف كج و چشم سرخه ساز اينجاست،
نگاه گرم و آدابهاى آشنا اينجاست،
به تيغ تيز مژه خنجر نكه الماس،
شهادت ار طلبى دشت كربلا اينجاست،

The first portion of the work has been supplied with a pretty copious marginal commentary in various hands. This gradually diminishes in extent, and after f. 44 is confined to a few scanty notes and glosses.

No. CCXV.

Ff. 5. 9.

سبحه الابرار لمولانا جامى
ماخزن الاسرار لنظامى

I. The *Subḥatu 'l-Abrār* of Mullá Jāmī (ff. 2^b—102^a), transcribed by 'Abdu 'l-Fattāḥ b. Sheykh el-Haddād the Qoreyshite (عبد الفتاح بن الشيخ الهدان قرشى), and dated Dhu 'l-Qa'da 23rd, A. H. 1036 (August 5th, A. D. 1627). See Rieu, p. 644; Ethé, col. 610. To the poem is prefixed the usual preface, beginning: —

الْمَنْتَ لِلَّهِ كَهَ بَخْوَنٍ كَرِ خَفْتِيمِ،

يَكْجَنْدَ جَو غَنَاجَهَ عَاقِبَتِ بِشَكْفَتِيمِ،

The poem itself begins: —

ابندا بسم الله الرحمن الرحيم المتوالى الاحسان،

On either side of the colophon on f. 102^a is written one *beyt* of the following *qit'a*: —

اين دست كه من دارم هم خاك شود روزی،

و اين نام من از ديوان هم پاك شود روزی،

آنكس كه مرا راند و اين خط مرا خواند،

دانم كه دعا گويد غمناك شود روزی،

II. The **Makhzanu'l-Asrār** of **Nizāmī** (ff. 105^b—182^a), written by the same scribe, and dated in the colophon on f. 182^a (by the side of which the *qit'a* above cited is repeated) Dhu'l-Hijja 27th, A. H. 1036 (September 8th, A. D. 1627). See Rieu, pp. 565—6; Ethé. col. 487—8.

Begins as usual: —

بسم الله الرحمن الرحيم، هست كليلد در گنج قدیم،

III. A short treatise (ff. 182^b—184^b) on the excellence of prayer, and on the prayer of the '*A'shūrā*', or 10th day of Muḥarram (فصل در فضيلت نماز و دعای عاشوراء), beginning: —

در شب عاشورا هشت ركعت نماز بگذارد بچهار سلام آخر

Ff. 193 (ff. 1^a—2^a, 102^b—105^a, and 185^a—193^b blank); 22.3 × 13.0 c.; 15 l. Written in a clear *ta'liq* between double red lines.

No. CCXVI. Add. 207 (Lewis 25).

خسرو و شیرین نظامی

Nizāmī's celebrated romantic poem of **Khusraw** va **Shīrīn**.

Begins as usual: —

خداوندا در توفیق بکشای، نظامی را به تحقیق بنمای،

Ff. 221 (ff. 1^a and 221 blank), 23.4 × 13.8 c.; 15 l. Written in a small, clear Persian *ta'liq* between margins ruled in gold and colours. Ff. 1^b and 2^a are beautifully illuminated; and there are coloured illustrations, some very curious, executed with considerable skill on the following pages: — ff. 40^b, 55^b, 76^a, 94^a, 99^a, 139^a, 143^b, 160^b, 174^b, 177^b, 185^b. No colophon or date. Appears to be of the 16th or 17th century; probably the former.

No. CCXVII. Add. 314.

فتوحات سکندری لغلام حسین (جلد اول)

The *Futūḥāt-i-Sikandarī* ("Conquests of Alexander"), an abridgement in prose of the *Sikandar-nāma* of *Nizāmī*, made at the request of some friends by Ghulām Ḥuseyn in the year A. H. 1209 (A. D. 1794—5) in the reign of Shāh 'A'lām.

Ff. 164 (ff. 1^a, 162^a—164^b blank); 21.0 × 15.4 c.; 10 l. Written in a good clear *ta'liq*; not dated.

Begins: —

شکر و سپاس متکثر و حمد و ستایش متواتر سزاوار ذات
فرمان روای اقلیم ملکوت و جبروت است الخ

It appears from a note in English at the end that the work should comprise two volumes, of which this, the first, contains the abstract of the *Sharaf-nāma*.

No. CCXVIII. Add. 315.

فتوحات سکندری (جلد دوم)

A prose version of the second part of the *Sikandar-nāma* (Romance of Alexander the Great), commonly

known as the *Sikandar-nāma-i-bal'ri*, or "Adventures of Alexander by Sea". The author, Ghulām Ḥuseyn Khān Munshī, states in the preface (f. 2^b) that he made this prose abridgement of the second portion of the *Sikandar-nāma* in A. H. 1221 (A. D. 1806—7), having made a similar abridgement of the first part at the request of some esteemed friends eleven years previously, i. e. in A. H. 1210. From Rieu's *Catalogue* (pp. 575—6) it appears that he subsequently (in A. H. 1230) composed a similar prose abridgement of the Story of Khusraw and Shīrīn. This manuscript is probably the author's own transcript, and is dated Shawwāl 9th, A. H. 1221 (Dec. 20th, A. D. 1806), The title جلد ثانی فتوحات سکندری occurs only on a label on the cover.

Ff. 104 (ff. 1^a, 102^b—104^b blank); 27.6 × 18.0 centimetres; 17 lines to the page. Written in a fair Indian *ta'liq*. Headings in red.

Begins: —

لوائی آبدار شکر و سپاس نثار بارگاه پادشاهی باد آخ

FARĪDU 'D-DĪN 'AṬṬĀR.

No. CCXIX.

Add. 817.

خسرو و گل للشیخ فرید الدین عطار

Khusraw va Gul ("The Prince and the Rose"), a poem by Sheykh Farīdu'd-Dīn 'Aṭṭār. See Sprenger's *Oude Catalogue*, p. 352; Rieu, p. 576^a; Ethé, col. 499 *et seq.*

Ff. 466 (ff. 1^a, and 464^a—466^b blank); 25.5 × 15.2 c.; 9 l. Written in a large and legible *ta'liq*. Transcribed (as stated in the colophon on f. 462^b) by Muḥammad Fāḍil in the year A. H. 1177 (A. D. 1763—4) for the

Nawwáb Majdu'd-Dawlat 'Abdu'l-Majíd Khán Bahádur
Bahrám Jang.

Begins as usual: —

بنام آنكه گنج جسم و جهان ساخت
طلسم گنج و جهان هر دو جهان ساخت

Ends on f. 462^b: —

كسى كو در دعا كند مرا ياد
همه وقتى نگهدارش خدا باد

The date when the poem was composed seems nowhere to be stated, but allusion is made in the introduction to the *Mukhtár-náma*, the *Diván* (stated to contain "more than a hundred *qaṣidas*", and "nearly a thousand *ghazals* and *qiṭ'as*"), etc. Cf. Sprenger, *loc. cit.*

On ff. 463^a—464^a is transcribed the concluding portion of the *Episode of Sohráb and Rustan* from the *Sháh-náma* (ed. Vüllers, vol. I, p. 518, l. 1425 to end).

Nº. CCXX.

Dd. 11. 16.

پندنامهء شيخ فرید الدین عطار با شرح شمعى

The *Pand-náma*, or "Book of Counsel", of **Sheykh Farídu'd-Dín 'Attár** with the Turkish running commentary of **Shem'í**. See Rieu, pp. 579^b—580^a; Flügel's *Vienna Catalogue*, pp. 416—417; Ethé, col. 499, Nº. 10.

Begins as usual: —

شكر و سپاس بی قیاس، شوق قادر قیومه كه، لطف بی غایت
و كرم بی نهایتدن آله

The Persian text begins on f. 3^b: —

حمد بی حد آن خدای پاكرا، آن كه ایمان داد مشتی خاكرا،

Ff. 100 (f. 100, blank, missing; ff. 1^a, 97^b—99^b blank);
20.4 × 15.0 c.; 15 l. Written within red lines, in a clear

but ungraceful Turkish *ta'liq*. Headings in red; Persian text overlined with red. Dated Şafar 5, A. H. 1028 (= Jan. 22, A. D. 1619). Copyist, *Darvish b. Süleymán*.

No. CCXXI.

Add. 784.

پندنامه عطار

Another copy of the *Pand-náma* of Sheykh Farídu'd-Dín 'Aṭṭár.

Ff. 32 (f. 32, blank, is missing; ff. 1^a and 31^b are blank); 20.2 × 15.5 c.; 15 l. Written in a good Turkish *naskh* hand, and pretty fully pointed. Headings in red. Interlinear glosses in Turkish for the first few pages. Dated A. H. 1161 (A. D. 1748).

No. CCXXII.

Add. 250 (Lewis V).

پندنامه شیخ فرید الدین عطار

Another copy of the *Pand-náma* of Sheykh Farídu'd-Dín 'Aṭṭár.

Begins as usual: —

حمد بی حد آن خدای پاکرا، آنکه ایمان داد مشتی خاکرا،

Ff. 100 (ff. 1—4, 48, 96^b—100^b blank); 23.4 × 18.0 c.; 10 l. Written in a large, bold *naskh*. Not dated, but can hardly be as much as a century old.

No. CCXXIII.

Dd. 11. 17.

منطق الطیر للشیخ فرید الدین عطار

The *Manṭiqu't-Ṭayr* ("Language of Birds") of Sheykh Farídu'd-Dín 'Aṭṭár. See Rieu, p. 344 and p. 576; Ethé; col. 498 *et seq.*

Ff. 191 (ff. 1^a and 191^b blank); 19.1 × 13.2 c.; 13 l. Written in a clear but ungraceful *nasta'liq*. No date in colophon. A note at the end states that the MS. belonged to Mullá Dervîsh ibn Ustâd Muşţafâ ibn Músâ.

Begins: —

آفرین جان آفرین پاکرا آنک جان بخشید و ایمان خاکرا

Ends: —

شوخی و بی شرمی ما در گذار شوخ مسارا پیش چشم او میار

JALÁLU'D-DÍN RÚMÍ.

Nº. CCXXIV.

Oo. 6. 32.

مثنوی معنوی لجلال الدین رومی

The Mystical **Mathnaví** of Mawláná Jalálu'd-Dín Rúmí, a fine old copy, not dated, but, from the appearance of the handwriting, probably transcribed in the 15th century. See Rieu, pp. 584—593; Ethé, col. 511—522.

Ff. 454 (ff. 1^a, 72^b—73^a, 291^a, and 453^b—454^b blank); 25.9 × 16.5 c.; 17 l., in quadruple columns between double margins ruled in red and blue. The Arabic numeration of the pages goes wrong on f. 164, which is numbered 163; thence it continues one out up to f. 175, which is numbered 173; thence it continues two out to f. 406, which is numbered 405; thence it continues one out to the end. The leaves have been misplaced by the binder in two parts of the manuscript as follows: — ff. 189, 191, 190, 192, 193, 195, 194, 196; and again ff. 417, 420—425, 418, 419, 426.

Book I begins on f. 1^b.

” II ” ” f. 73^b.

” III ” ” f. 138^b.

Book IV begins on f. 223^b.

" V " " f. 291^b.

" VI " " f. 368^b.

A Persian translation and commentary of the Preface to Book III has been added by a later hand on ff. 137^b—138^a; a similar translation of the Preface of Book IV on ff. 222^b—223^a; and a similar translation of the Arabic passages occurring in the preface to Book V on f. 290^b. Numerous marginal notes and glosses have been added in the earlier part of the MS. (up to f. 51), and a few in the later portions.

No. CCXXV. Gg. 5. 32.

مثنوی معنوی

Another copy of the *Mathnaví* of Jalálu'd-Dín Rûmí.

Ff. 280 (f. 1^a blank); 24.2 × 17.0 c.; 25 l. Written in a small, neat *ta'liq* hand (apparently of the 15th or 16th century), within margins of gold and green, in quadruple columns. Six illuminated '*unwáns*, one at the beginning of each book. The books begins as follows: —

Book I on f. 1^b.

Book IV on f. 138^a.

" II " f. 45^a.

" V " f. 180^a.

" III " f. 86^a.

" VI " f. 228^a.

Some various readings and glosses are given in the margin in the first half of the work. No date or colophon.

No. CCXXVI.

Add. 199 (Lewis 19).

مثنوی مولانا جلال الدین رومی

The *Mathnaví* of Mawláná Jalálu'd-Dín Rûmí.

Book I begins on f. 3^a; book II on f. 47^b; book III on f. 89^b; book IV on f. 141^b; book V on f. 183^b;

book VI on f. 230^b. At the end of Book II (on f. 89^a) is a colophon dated *Dhu'l-Hijja* 1st, A. H. 1079 (= May 2, 1669); and at the end of Book III (f. 141^b) another dated *Dhu'l-Hijja* 22nd of the same year (= May 23, A. D. 1669).

Ff. 282 (ff. 1, 2, and 282^b blank); 29.0 × 20.0 c.; 25 l. Headings in red. Written in a fair *ta'liq*.

No. CCXXVII. Add. 846.

نسخة ناسخة مثنويات سقيمة

'Abdu'l-Latif b. 'Abdu'lláh al-'Abbási's recension of the *Mathnaví* of Jalálu'd-Din Rûmí. See Rieu's *Catalogue*, p. 589, and Ethé's *Catalogue*, col. 517—519.

Ff. 388 (ff. 1^a and 385^b—388^b blank) 32 × 21.5 c.; 21 l. in quadruple columns separated from one another by double red lines. Headings and titles of sections in red.

This recension of the *Mathnaví* is described by Rieu, (p. 589), and Ethé (col. 517—519). The Preface entitled *مرآة المثنوی*, which appears to stand first in other copies, is in this MS. preceded by two others. The *first* of these prefaces contains the strange narrative of a rich merchant who came to Qónya in the time of Mawláná Jalálu'd-Dín's son, Sultán Valad, to visit the tomb of the deceased saint. In substance the merchant's narrative is as follows. During his travels he had visited Kish and Bahreyn to obtain pearls and other precious stones. He was informed by one of the nobles of those parts that he had better apply to a certain fisherman, whom he accordingly sought out. The fisherman, on learning his wishes, produced a great store of pearls rich and rare. The merchant, astonished at their beauty, enquired of him how he had obtained them. The fisherman replied that he and his father and brothers had formerly gained a precarious livelihood by fishing. One

day they captured a strange sea-monster, the like of which they had never before seen. Knowing not to what other use it could be put, they determined to carry it about and exhibit it as a curiosity. Thereupon, to their amazement, the monster addressed them, begging them not to expose it to such shame, and promising to reward them if they would release it. "How shall I let thee go, O precious beast", said the father, "without some tether?" "I swear to return", replied the monster. "In the name of God!" said the father, "what hast thou to swear by?" "We are Muhammadans", answered the monster, "and disciples of His Holiness Maw-láná [Jalálu'd-Dín Rúmí], by whose holy spirit I swear to go and return." After some further discussion, the monster was suffered to depart, and it presently returned bringing with it a rich store of pearls, which it gave to the fishermen, who were thus raised to the highest degree of affluence.

The *second* preface begins by setting forth six very indifferent reasons why the six books composing the *Mathnaví* should be bound separately. This arrangement, it is explained, is one of the special features of the present recension, for which reason it is called *مثنوی مستس*. The first portion of this preface corresponds to the second preface described by Ethé.

The editor's preface described by Rieu and Ethé appears to be included in part in this second preface of the present copy, beginning at l. 9 of f. 2^b as follows: —

این دفتر دفتریست از نسخہ ناسخہ مثنویات سقیمہ و مثبت
و مروج نسخ حکیمہ مستقیمہ کہ کمترین معتقدان این کتاب
و صاحب این کتاب عبد اللطیف ابن عبد اللہ العباسی عفی
عنہما بدفعات یا ہشتاد مثنوی بلکہ زیادہ مقابلہ نموده

The whole of this latter portion of the second pre-

face, occupying 27 lines, recurs further on as the preface to Book II.

The *third* preface of the present MS. extends from f. 3^a to f. 10^b. The opening words (identical, so far as they go, with those cited by Ethé, to which also for the first 15 words the passage above cited from the second preface is very similar) are as follows: —

این نسخهء ناسخهء مثنویات سقیمه و مثبت و مروج نسخ
صاحبخانهء مستقیمه که بظاهر مصداق حال و مرآت منور مقال
صدیق مآل خدمت مولوی معنویست و در حقیقهء لمعه از لمعات
انوار حضرت نبوی بل اشعی از اشعات شمس ملت مصطفوی
کتایبست مستطاب و کلامیست فصل الخطاب که اول مرتبه در
سنه اربع و عشرین و الف هجری در امنیوش افغانستان تیراه
کابل با مثنوی که استادان کامل این طریقت بدفعات در مدت
سی و پنج سال با شصت مثنوی مقابله کرده بعد از جرح
و تعدیل بسیار درست ساخته بودند

The general arrangement of contents in this volume is as follows: —

F. 1^b. First editorial preface, described above, beginning: —

همچنان منقول است که در زمان حضرت سلطان ولد قدس الله
سر العزیز معتبر تاجیری (sic) بود بقونیه آمده بود الخ

F. 2^a. Second editorial preface, described above, beginning: —

شش دفتر این کتاب را علیحده و جدا در شش مجلد بآن
جهت جلد کرده شد که الخ

F. 3^a. Third editorial preface (corresponding, apparently, to the مراثی مثنوی described by Rieu and Ethé, which ordinarily forms the first preface), beginning with

the words quoted a few lines back. It concludes with some verses written in the *makhbūn* variety of the metre *khafif*, followed by the chronogram *ديباجة لطيف انصرام* یافتہ (A. H. 1032) quoted by Rieu (p. 589). This appears from analogy to be the proper introductory preface to Book I.

F. 11^a. Table of contents of Book I.

F. 13. Another editorial preface to book I of the *Mathnavi*, explaining why the poem opens with an allusion to the flute, and how the flute fitly typifies the mystic emptied of self and filled with the Divine afflatus.

F. 15^b. Author's preface to Book I, with Persian translation and commentary.

F. 17^b. Book I of the *Mathnavi*, which ends on f. 75^b with a colophon stating that its transcription was completed on Šafar 29th, A. H. 1178 (Aug. 28, A. D. 1764) by Muḥammad Qá'im.

F. 76^a. Editorial preface to Book II, identical with the latter portion of what in this copy is the second preface.

F. 76^b. Table of contents of Book II.

F. 78^a. Author's preface to Book II.

F. 78^b. Book II of the *Mathnavi*, concluding on f. 130^a with a colophon which gives the 23rd of Rabí' I (year not stated, but A. H. 1178 is presumably intended) as the date of completion.

F. 130^a. Editorial preface to Book III, identical with the editorial preface to Book II, and with the latter portion of the third editorial preface to Book I.

F. 131^a. Table of contents of Book III, concluding with a colophon dated A. H. 1177.

F. 134^a. Author's preface to Book III.

F. 134^b. Book III of the *Mathnavi*.

F. 201^b. Author's preface to Book IV.

F. 202^a. Book IV of the *Mathnavi*. This ends on f. 255^a. Ff. 255^b—257^a inclusive are blank.

F. 257^b. Author's preface to Book V.

F. 257^b. Book V of the *Mathnavi*. This ends on f. 318^b. F. 319^a is blank.

F. 319^b. Book VI of the *Mathnavi*, preceded by the brief author's preface. This ends on f. 385^a with a colophon containing neither the date nor the name of the scribe.

Ff. 385^b—388^b, as before mentioned, are blank.

The MS. is written throughout in a bad Indian *ta'liq* hand, and is by no means remarkable for accuracy or care.

No. CCXXVIII. Oo. 6. 23.

لَبَّ لِبَابِ مَعْنَوِي اَنْتَخَابِ مِثْنَوِي

Extracts from the selections of the *Mathnavi* of Mawláná Jalálu 'd-Dín Rûmî, arranged by Huseyn b. 'Alî al-Beyhaqî (here called التَّسْفِيّ) al-Kâshifî, the author of the *Anvâr-i-Suheyli*, the *Tafsîr-i-Huseynî*, the *Rawḍatu 'sh-Shuhadâ*, and other well known works. He died A. H. 910 (A. D. 1504).

This compilation is based on a previous one entitled لبَّابِ الْمَعْنَوِي فِي اَنْتَخَابِ الْمِثْنَوِي, and is therefore called لبَّ لِبَابِ. See Sprenger's *Catalogue*, p. 491, and Ethé, pp. 516—517.

Begins: —

بعد از تقدیم وظایف ثنای حضرت واجب الوجود عمّ جوده الخ

The first extract from the *Mathnavi* begins as usual: —

ای کیمینه بخششت ملک جهان
من چگویم چونتو میدانی نهان

The last extract ends: —

عشقبازان را ازین ماء معین
فیض ده آمین و ربّ العالمین

Then follows the colophon: —

تمت الكتاب انتخاب مثنوى المعنوى مولوى جلال الدين رومى
فى يوم شنبه سنه ٩١ شهر رمضان المبارك تحرير يافت بتاريخ
بيست و هشتم

This is followed by another colophon in red ink which merely repeats in part the substance of the previous one. Under this is a note of the number of leaves contained in the MS., which is here stated as 239, but the leaf is numbered 240 in the upper corner, which is correct.

Ff. 240 (ff. 1^a and 240^b blank, save for title, منتخب مثنوى معنوى, etc.); 26 × 15 c.; 19 l.

The Arabic numbering of the leaves is curious in one respect. Up to 100 inclusive it is denoted in the usual way, but from 101 to 199 the hundred is expressed by the sign 6 placed to the *right*, and the tens and units by the ordinary numerals standing in their usual relation to the left; while the sign Λ is similarly used to denote 200. Thus 101, 102, 103 are written ١6, ٢6, ٣6; and 201, 202, 203 appear as ١Λ, ٢Λ, ٣Λ.

The MS. is written throughout in a clear *ta'liq*.

No. CCXXIX. Add. 756.

گلشن توحيد

Selections from the **Mathnavi** of Jalálu'd-Dín Rûmî, made by Shâhidî of Brusa, of the Mevlevî order of dervishes, who died A. H. 957. See Rieu, pp. 513—514.

The proper title of this work is that given above, and in Rieu's *Catalogue*, pp. 592—593. This title, however, does not occur in this manuscript, which is labelled on f. 1^a لبّ لباب مثنوى (*sic*), while in the colophon on f. 107^b it is called simply انتخاب مثنوى.

Ff. 108 (ff. 1^a and 108 blank); 21.1 × 13.7 c.; 19 l. Written in a good Persian *shikasta-âmiz*. The transcription was completed on Saturday, Dhu 'l-Qa'da 16th, A. H. 1261 (Nov. 16th, A. D. 1845) in Tabriz.

The selections from Book I begin, after Shâhidî's versified prefaces, on f. 7^a; Book II on f. 24^a; Book III on f. 40^b; Book IV on f. 57^b; Book V on f. 74^b; Book VI on f. 91^a.

No. CCXXX.

Gg. 5. 25.

جواهر الاسرار و زواهر الانوار

Jawâhiru 'l-asrâr û zawâhiru 'l-anwâr ("Gems of mystery and gleams of light"), a Commentary on Book I of the *Mathnawî* of Mawlânâ Jalâlu 'd-Dîn Rûmî by [Kamâlu 'd-Dîn] Ḥuseyn b. Ḥasan of Khwârazm, to which are prefixed ten preliminary discourses (of which the titles are given by Ethé, col. 519—520) on Şûfî doctrine, etc.

Notices of this work and its author, with full references, are given by Rieu, p. 588, and Ethé col. 519—520. The MSS. there described contain commentaries on the first three Books of the poem, whereas this MS. contains only the first Book. It comprises ff. 212, of 26.25 × 17.0 c., and 23—25 l. F. 1^a is blank, save for sundry notes and titles. Of these titles, one is in Arabic (مقالات عشر لمولانا جلال الدين الرومي), one in Persian (شرح يك جلد مثنوی), and one in Latin (*Orationes decem D. Jaluddini persicè*). The MS. is written throughout in an archaic *ta'liq* hand, apparently of the latter end of the 9th or early part of the 10th century of the *hijra*, and has no colophon.

Begins: —

حمد بی حمد و غایت و ثنائی بی عد و نهایت حضرت

بادشاهی را که در سرائق لر یزنی بفردانیت معروفست و بر
سریر لا یزلی بوجدانیت موصوف

Ends with a *qaṣida* in praise of 'Alī, which concludes with the following *beyt*: —

کوه ارادتمر متنزل نمیی شود
لو بست الجبال و لو دکت السمآه

The contents of the MS. are as follows: —

F. 1^b. Exordium.

F. 2^b. Invocation to God (فی المناجات و عرض الحاجات الی).
(حضرت رفیع الدرجات).

F. 3^b. Introduction to the subject-matter. (مقدمه)

(المطالب فی کشف المآرب). The author here introduces his name, Huseyn b. Hasan, in the first few lines (f. 3^b, l. 14).

F. 7^b. Account of the reasons which led the author to compose this work (فاتحة الابواب فی سبب تالیف الكتاب).

On f. 8^a, l. 9, the author mentions his previously written commentary on the *Mathnawī*, called کتاب کنوز
للحقایق فی رموز الدقایق (Cf. Ricu, p. 588^a).

The title of the present work is given on f. 9^b, ll. 7—8.

F. 9^b. Statement of contents of the ten preliminary discourses.

F. 10^a. *First discourse. Biographies of certain eminent Saints and Sūfis*, including: — 'Alī (F. 11^a); Hasan; Huseyn (F. 14^b); Zeynu'l-'Ābidīn; Muḥammad Bāqir; Jā'far-i-Šādiq (F. 15^a); Oweys al-Qaranī (F. 15^b); Hasan al-Baṣrī (F. 17^a); Sheykh Mālik Dīnār (F. 17^b); Sheykh Muḥammad Wāsi' (F. 18^a); Sheykh Ḥabīb-i-'Ajamī (F. 18^b); Abū 'Othmān al-Makkī (F. 19^a); Ibrāhīm Adham (F. 19^b); Rābi'a-i-'Adawīyya (F. 21^b); Fuḍeyl b. 'Ayyād (F. 22^b); Bishr al-Ḥāfī (F. 23^b); Dhū'n-Nūn al-Miṣrī (F. 24^a); Bāyazīd of Bisṭām (F. 25^a); 'Abdu'llāh b. Mubārak (F. 26^a); Sheykh Sofyān ath-Thawrī (F. 26^b); Sheykh Shaqīq of Balkh (F. 27^a); Sheykh Dā'ūd aṭ-Ṭā'ī (F. 27^b); Ma'rūf-i-

Karkhí (F. 28^b); Sirrí Saqaṭí (F. 29^a); Juneýd al-Baghdádí (F. 30^a); Sheykh Abú 'Alí Aḥmad b. Muḥammad ar-Rúdbarí; Sheykh Abú 'Alí ibnu'l-Kátib, alias Ḥuseyn b. Aḥmad (F. 31^a); Sheykh Abú 'Othmán Sa'íd b. Salám al-Maghribí; Sheykh Abu'l-Qásim Gurgání (F. 31^b); Sheykh Abú Bakr *Nassáj* (F. 32^a); Sheykh Aḥmad al-Ghazzálí (F. 32^b); Sheykh Abú Najíb as-Suhravardí (F. 34^b); 'Ammár Yásir (F. 35^a); Sheykh Abu'l-Jannáb Aḥmad b. 'Omar al-Khívaqí, commonly called Sheykh Najmu'd-Dín Kubrá (F. 35^b), whose "spiritual pedigree"

(شجرۂ اُرات) is traced step by step (on the Sheykh's own authority) up to 'Alí b. Abí Ṭálib, from whom also, by another chain of succession, the *khirqa*, or holy mantle, is traced down to him; dissertation on the transmission of the doctrine from Sheykh Najmu'd-Dín Kubrá to the author of the *Mathnaví*, Mawláná Jalálu'd-Dín Rúmi, and on the life of the latter and his relatives and associates, especially Shams-i-Tabríz (F. 38^a).

F. 42^b. *Second discourse. Explanation of certain technical terms in use amongst the Sūfis*, including the following: — هیبت و انس : قبض و بسط : حال : مقام : وقت :

جمع و تفرقه و جمع للجمع و تفرقه ثانی : تواجد و وجد و وجود : ذوق و شرب : سکر و صحو : غیبت و حضور : فنا و بقا : محاضرة و مکاشفه و مشاهدة : ستر و تجلی : محو و اثبات : نفس : قرب و بعد : تلمیذ و تلمیذین : لوائج و لواجم و طوائع : شاهد : وارد : علم الیقین و عین الیقین و حق الیقین : خواطر : سرّ و سرّ سرّ : روح : نفس .

F. 47^b. *Third discourse. On the different types and characters of Sūfis.*

(المقالة الثالثة في تباين مشارب ارباب الحال و تباعد مراتب اصحاب الكمال)

F. 50^b. *Fourth discourse. On the different grades of Being.*

(المقالة الرابعة فى الحضرات الذاتيّة و بعض المراتب الكلّيّة)

The "grades" enumerated are: — (1) حضرت هويّت, also called هويّت مطلقه; ابطن كلّ باطن; غيب الغيب حضرت, [حضرت] علم مطلق; حضرت احدىت (2) جمع; حقيقة الحقايق; مرتبة عسا; حضرت جمع; وجود مقام; مرتبة الوهيّت, also called حضرت واحديت (3). للجمع (4). etc. مرتبة ربوبيّت; جمع الجمع; جمع و غيب مضاف مرتبة (6). مرتبة اسم ظاهر مطلق (5). مرتبة اسم باطن مطلق. One or two subsidiary dissertations follow, including one on the "mystery of the letters", and their symbolical meanings and spiritual prototypes.

F. 55^a. *Fifth discourse. On the Names and Attributes [of God], and that wherein they differ.*

(المقالة الخامسة فى الاسماء و الصفات و فيما بينهما من تفاوت الدرجات)

F. 57^a. *Sixth discourse. On the worlds and grades called Majāli, Maṭālī, and Minaṣṣāt.*

(المقالة السادسة فى العوالم و الحضرات المسمّاة بالمجالي و المطالع و المنصّات)

F. 58^b. *Seventh discourse. On the mysteries of Creation and Return.*

(المقالة السابعة فى كشف سرّ البدو و الايجاد و بيان طريق المبدأ و المعاد)

F. 60^b. *Eighth discourse. On the nature of the Most Great Spirit, etc.*

(المقالة الثامنة فى التنبيه على حقيقة الروح الاعظم و اسمائه فى

العالم الانساني باعتبار مرتبة من المراتب و ملاحظة معنى من
(المعاني)

F. 63^b. *Ninth discourse. On the return of the Spirit unto Him, etc.*

(المقالة التاسعة في عود الروح اليه و اضمحلال جميع المظاهر
لديه)

This discourse contains an enumeration and description of the *اصول الوصل*, or "Essentials of Union" [with God], which are as follows: — (1) Repentance (توبه).

(2) Austerity of life (زهد). (3) Perfect trust in God (توكل). (4) Contentment (قناعت). (5) Retirement from the world (عزلة). (6) Commemoration of God (ذكر). (7) Contemplation of God (توجه). (8) Patience (صبر). (9) Watchfulness (مراقبة). (10) Submission to God's will (رضا).

F. 73^a. *Tenth discourse. On the true nature of Love, and its different varieties.*

(المقالة العاشرة في بيان حقيقة الحب و اقسامها و ظهور نتائجها
لاقوامها)

This discourse is divided into three sections called *وصل*.

F. 80^a. *Introduction to the Commentary on the Mathnavi.*

F. 81^b. *Beginning of the Commentary.*

F. 211^b. *End of Commentary on Book I of the Mathnavi.*

Ff. 211^b—212^b. *Qasida* in praise of 'Alí b. Abí Ṭálib, containing 48 *beys*. At the end of this in another hand is written the following verse of Khwāja Násir of Bukhárá: —

نقش عبادات ارجه بصورت عبادتست

ليكن بنقطة ز عبادت زيادتست

پرسیدن شکسته دلان اهل فضل را

نقصان فضل نیست کمال سعادتست

The following archaic forms may be noticed as occurring throughout the MS.: — چ for چ and ب for پ, as in پنچ for پنج, پس for پس, چون for چون; ذ for د, as in نمودن (but this is by no means constant, or even usual); omission of final هاءِ رسمیه in such cases as آنکه for آنکه; آنچه for آنچه; use of final ت instead of ة in some Arabic words wherein the latter termination is exclusively used in recent Persian, e. g. کُرت for کُرت. It may be further noted that س is nearly always distinguished from ش by three dots placed beneath it.

Nº. CCXXXI.

Add. 823.

شرح مثنوی معنوی

A Commentary on the first two books of the *Mathnaví* of Jalálu'd-Dín Rúmí, composed by Ayyúb Pársá in A. H. 1120 (= A. D. 1708—9), this date being expressed in the following chronogram on f. 2^a, l. 9: —

طرفه شرح معنوی جانفزا

See Ethé, col. 521, Nº. 670.

This copy was made for Colonel Dyer (کرنیل ڈیر) (صاحب بهادر) by Ghulám Huseyn Khán in a village near Lodhána. The transcription of the first book, which ends on f. 115^b, was completed on Wednesday, 2nd of Rabí' II, A. H. 1236 (= January 19th, A. D. 1820), and that of the second book on Wednesday, 22nd of Jumádá I, A. H. 1236 (= March 8th, A. D. 1820).

Ff. 183 (ff. 1^a and 182^a—183^b blank); 25.3 × 16.5 c.; 15 l. Written in a small, neat *ta'liq* between red and

blue margins; headings and text (interspersed with the commentary) in red.

Begins on f. 1^b: —

حمد لا یحصی و ثنای نا منتها مر ملکی را که فی وجود
عُشّاق در خلوتکمره (خلوتکده) *sic*, for واحدیت نغمه سرای
اسرار احدیت و اختیار واحدیت اوست اَلَسَّخ

Ends on f. 181^a: —

حیران شدن در کرامات آن زاهد این داستان مربوط با بیت
بالا است که بیت آنکه او بیند مسبب را عیان در عبادت
غرق چون عبادیه عبادیه بالضم و التشدید عبادت کنندگان،

SA'DÍ.

No. CCXXXII. Add. 270.

کلیات سعدی

A very fine copy of the **Kulliyát**, or Complete Works, of **Sheykh Sa'dí** of Shíráz, from the Library of Tippoo Sultán. See Rieu, pp. 595—598 *et seq.*; Ethé, col. 525—539.

The manuscript is inscribed on f. 1^a as follows: —
“The Works of Sadi complete. For the University of Cambridge. From the Library of Tippoo Sultan. College of Fort William, 15th Aug^t., 1805. Presented by the Honorable the Court of Directors for the Affairs of the East India Company. Chas Williams, Librarian, Library East India House, 15th August, 1806.” The same page bears two impressions of the seal of ‘Abdu’l-Majid Khán.

Ff. 377 (ff. 1^a, 377^b blank); 32.7 × 20.7 c.; 12 l. in

body of page, and 24 l. in margin. Double borders illuminated in gold and colours on each page. Illuminated headings on ff. 1^b, 2^a, 2^b, 3^a, 3^b, 4^a, 75^b, 76^a, 185^b, 201^b, 220^b, 263^b, 271^b, 282^b, 290^b, 316^b, 327^b, 346^b, 356^b, 369^b, and 375^b. Miniatures on ff. 43^b, 102^a, 108^b, 135^b, 167^a, 249^b, 254^b, 275^b, 331^a. and 350^a. Many of the pages have been damaged by the paper giving way along the line of the inner or the outer margin.

Contents: —

(In body of page).	(In margin).
F. 2 ^b دیباجه	(Rieu, p. 597 ^b , VIII)
F. 3 ^b "	"
F. 6 ^b رساله (Rieu, p. 596 ^b , I)	"
اول در بیان دیباجه	"
F. 14 ^b مجالس خمس (Ibid, II)	"
F. 45 ^a رساله صاحب (Ibid, III)	"
دیوان	"
F. 48 ^a رساله چهارم (Ibid, IV)	"
در عقل و عشق	"
F. 51 ^b رساله پنجم در (Ibid, V)	"
نصیحت ملوک	"
F. 68 ^a رساله (Rieu, p. 597 ^a , VI)	"
ثلاثه	"
F. 75 ^b گلستان (Ibid, VII)	"
F. 185 ^b "	(Rieu, p. 597 ^b , IX)
F. 201 ^b "	(Ibid, X)

(In body of page).	(In margin).
F. 220 ^b (Rieu, p. 597 ^b , XV)	قصائد فارسی (Rieu, p. 597 ^b , IX)
بدایع	
F. 255 ^b "	مراثی (Ibid, XI)
F. 263 ^b "	ملّعات (Ibid, XII)
F. 271 ^b "	ترجیعات (Ibid, XIII)
F. 282 ^b "	طیبات (Ibid, XIV)
F. 290 ^b (Rieu, p. 598 ^a XVI)	"
خواتیم	
F. 316 ^b غزلیات (Ibid, XVII)	"
قدیم	
F. 327 ^b کتاب (Ibid, XVIII)	"
صاحبیه	
F. 346 ^b مطایبات (Ibid, XX, 1)	"
(= هزلیات، خبیثات)	
F. 356 ^b مضحکات (Ibid, XX, 2)	"
(= مجالس هزل)	
F. 368 ^a لطائف (Ibid, XX, 3)	"
(without heading)	
F. 369 ^b رباعیات (Ibid, XXI)	"
F. 375 ^a فردیات (Ibid, XXII)	"
F. 377 ^a	End.

There is no full colophon at the end, but the date A. H. 700 (= A. D. 1300—1301) is inscribed in gold after the pious prayer which follows Sa'di's name.

Judging from its appearance, the manuscript must be more recent by at least two centuries, or even two centuries and a half.

No. CCXXXIII.

Add. 213 (Lewis 31).

کلیات شیخ سعدی با قصائد انوری

Part of the *Kulliyât* of *Sheykh Sa'dî of Shîrâz*, viz. Persian *Qasidas* (ff. 2^b—44^a); *Marthiyas*, (ff. 44^b—51^a); *Mulamma'ât*, etc. (ff. 51^b—58^b); *Tarjî'ât* (ff. 59^b—72^a); Index of first lines of *Ghazals* (ff. 72^b—79^a); *Ghazals* (ff. 79^b—end). The margins are occupied by the *qasidas* of *Anvarî*, beginning: —

باز این چه جوانی و جمالست جهانرا،

وین حال که نو گشت زمین را و زمانرا،

and ending on the margin of f. 190^a: —

سپهر کلاک ضمیر تو گر بدست آر،

کند بآب روان بر عطاردش تصویر،

corresponding to the bottom of p. 166 of the Lucknow edition of A. H. 1296.

The MS. ends abruptly. It comprises ff. 192 (ff. 1^a—2^a blank), of 20.8 × 11.3 c. Each page contains 15 lines (*beyts*) in the body, and 26 lines (13 *beyts*) in the margins. Written in good, clear, minute Persian *ta'liq*. Not dated. Probably 15th or 16th century.

No. CCXXXIV. Add. 430.

گلستان و بوستان شیخ سعدی شیرازی

The *Gulistân* and *Bústân* of *Sheykh Sa'dî of Shîrâz*.

Ff. 292 (ff. 1^a, 121^b—122^a, and 292^b blank), 21.6 × 14.7 c.; 13 l.

The *Gulistán* begins on f. 1^b and ends on f. 121^a. It was transcribed by Sheykh Núr Muḥammad, and the transcript was concluded on Tuesday, Muḥarram 3rd, A. H. 1231 (Tuesday, Dec. 5th, A. D. 1815). Headings of stories, etc., in red.

The *Bústán* begins on f. 122^b and ends on f. 292^a. The transcript, made by the same Sheykh Núr Muḥammad, was concluded on October 17th, A. D. 1815, (Dhú'l-Qa'da 14th, A. H. 1230).

Both works are written in a clear *ta'liq*. On the additional leaf at the end of the volume the following Persian note, written "at Orleans in France" on June 11th, A. D. 1818, occurs:

بتاریخ یازدهم ماه جون سنه ۱۸۱۸ مسیحیّه من مقام بلد
ارلیانس در ملک فرانسه قلمی نمود

No. CCXXXV.

Add. 204 (Lewis 22).

بوستان شیخ سعدی شیرازی

The *Bústán* of Sheykh Sa'dí of Shíráz. See Rieu, pp. 595—8; Ethé, col. 527.

Ff. 171 (ff. 1^a and 171 blank); 23.5 × 15.8 c.; 12 l. Written in a good, clear *ta'liq* between borders of red, blue, and gold. Coloured *'unwán*, on f. 1^b.

The colophon on f. 170^b gives the date of transcription as A. H. 990 (= A. D. 1582), and the copyist's name as Muḥammad b. Mullá Mír al-Ustádí (?) al-Hüseyní.

No. CCXXXVI. Add. 2628.

بوستان شیخ سعدی شیرازی

Another copy of the *Bústán* of Sheykh Sa'dí, interleaved.

Ff. 150 (ff. 1^a and 150^b blank); 18.7 × 11.3 c.; 15 l. Written in a fair Indian *ta'liq*, probably of the last century, for, though it is not dated, a seal-mark on f. 57^a bears the date A. H. 1188 (= A. D. 1774—5). Headings and marginal lines in red. Presented by Dr. W^m Wright. Bears the Library stamp of April 23, 1884.

An English translation of the story of Abraham and the old Fire-worshipper (ed. Graf, pp. 142—3; also given at the end of Forbes' grammar), and some few emendations of the text, headed "Mr. Howard's corrections," are prefixed to the manuscript. The interleaved pages are all blank, except the first, which contains a few pencil notes.

No. CCXXXVII. Ad. 796.

بوستان سعدی

A very defective text of the **Bústán** of **Sa'dí**, written in a bad Indian *ta'liq*, and dated A. H. 1204 (A. D. 1789—90).

Ff. 140 (f. 140, blank, is missing; f. 1^a, blank; ff. 130—135 are misplaced so that they now stand in the following order: — ff. 132, 130, 131, 134, 135, 133); 22.0 × 15.0 c.; 15 l.

Notes on the insides of the covers give the names of James Mackay and William Scott as former possessors, and state that the MS. was "bought at the sale of Dr. Adam Clarke's Museum."

No. CCXXXVIII. Dd. 11. 29.

بوستان شیخ سعدی

Another copy of the **Bústán** of **Sa'dí**.

Ff. 171 (ff. 1^a and 171^b blank); 21.4 × 12.8 c.; 13 l.

Written in a good *ta'liq* hand between margins ruled in blue and gold; ff. 1^b—2^a illuminated in gold. Not dated.

Begins: —

بنام جهاندار جان آفرین حکیم سخن بر زبان آفرین

No. CCXXXIX. L1. 6. 3.

بوستان سعدی با شرح شعبی

Another copy of the **Bústán** of **Sa'dí**, with the Turkish commentary of Shem'í. See Ethé, col. 550—551; and, concerning Shem'í, Rieu, p. 607^a.

Ff. 408 (ff. 1^a, 2^a, and 408 blank); 20.5 × 14.7 c.; 17 l. Written partly in *naskh*, partly in *ta'liq*, headings in red, text overlined with red. Not dated.

The following Latin note is inscribed on a piece of paper pasted on to the inside of the cover: —

"Liber qui dicitur Bostân i. e. Hortus, vel Gulistân, Rosarium; a Sheikh Sa'adi (qui 500^{is} ab hinc annis vixit) compositus. Cum Commentario Turcico. V. Hottingerum Smeg: Orient. p. 331; ubi de librorum Persicorum utilitate loquens ita Pergit. Specimen dedit Philologiæ Persicæ, vir Literaturæ Orientalis Callentissimus D. Georgius Gentius, in suo Golestan, seu Rosario notis Illustrato. Habui et ego antehac anthoris ejusdam Msc. commentariis Dilucidatum. qd in Bibliothecâ Bernensi asservari jam puto. Heidelbergense obstiterat iter, quo minus meo satisfacere tum potuerim desiderio. Vel solus hic Scriptor Lectori salivam moveat, studiique Persici pretium commendet etc. V. et hunc librum sæpe citatum in D. Hyde Historiâ de lud. Orient. sc. p. 48, 81, 128, 157, etc."

Shem'í's preface occupies the greater part of f. 1^b, and begins as usual —

حمد بی حد و ثنای بی عدد اول صنائع ذو الجلاله که بوستان

کون و مکان انوار آثاریلہ روشن و ریاض قلوب انسانی انوار
معارفیلہ گلشن ایلدی آغ

F. 2^a is blank save for the title, written in red ink, which runs thus: —

کتاب بوستان شیخ سعدی شرح شععی چلبی (حلبی؟) در
رحمتہ واسعہ

The actual text and commentary begin on f. 2^b —

بنام خداوند جان آفرین جهان ایرادیحی خداوندک نامی
ایله ابتدا ایلدم

Ends on f. 407^b. There is no colophon, but only the words تمام گشت, "it is finished".

No. CCXL.

Add. 818.

شرح بوستان شیخ سعدی
تصنیف مولوی عبد الواسع هانسوی

Commentary on selected verses of the **Bústán** of Sheykh Sa'dí of Shíráz, by Mawlawí 'Abdu 'l-Wásí' Hânşawí, concerning whom see Rieu, p. 1096^b.

Begins: —

یقینا لا تواخذننا ان نسینا او اخطانا و وصل علی نبیک و
رسولک محمدنا سیدنا مولانا و علی آله و اصحابه هداة سواء
السبیل امّا <بعد> میگویند معترف بعجز و ندادانی در فهم
الفاظ و درک معانی عبد الواسع هانسوی آغ

Contents: —

Commentator's preface, f. 1^b; Commentary on Introduction or Exordium, f. 2^a; — on Ch. I, f. 10^a; — on Ch. II, f. 30^a; — on Ch. III, f. 39^a; — on Ch. IV, f. 47^b; — on Ch. V, f. 57^b; — on Ch. VI, f. 62^b; — on Ch. VII, f. 65^b; — on Ch. VIII, f. 71^b. The com-

mentary on Ch. VIII extends to the middle of f. 75^b, and of the remainder of the poem only a few scattered verses are explained.

Ff. 78 (ff. 1^a, 76^b—78^b blank); 27.5 × 15.2 c.; 17 l. Written in a legible Indian *ta'liq*, the first part, as stated in the colophon on f. 76^a, by Muḥammad 'Alī the scribe; the second part by Muḥammad 'Āqil. Transcription completed on Muḥarram 9th, A. H. 1211 (= July 15th, A. D. 1796). Headings etc., in red.

No. CCXLI. Dd. 6. 50—51.

گلستان شیخ سعدی

The *Gulistān* of Sheykh Sa'dī of Shirāz. See Rieu, pp. 597^a, 606^a—607^a; and Ethé, col. 527.

This MS. presents a very inaccurate and faulty text, glossed almost throughout between the lines in Turkish, and written in a clear but ungraceful *ta'liq*. The leaves are wrongly arranged in several places, but are now rightly numbered. They at present stand as follows: ff. 1—11; f. 12 missing; ff. 15—18; 33—40; 13—14; 19—22; 31—112; 23—24; 29—30; 25—28; 113—121. Each leaf measures 15.0 × 10.0 c., and contains 10 l., enclosed within double red lines. F. 1^a was originally blank; a few detached sentences and the title are now scribbled on it. Ff. 1^b—3^a are occupied with rude and crudely coloured '*unvāns*'. The text begins on f. 3^b and ends on f. 120^b, with the following colophon: —

حرره العبد الفقير الحقير محمود بن قاسم خراسانی عفی
الله لهما و كافة المسلمين و الحمد لله رب العالمين

The date (Ramaḍān, A. H. 906) is written vertically in two lines to the right and left: —

في آخر رمضان المبارك سنة ٩٠٦ و تسعة مائة

F. 121^a is blank. On f. 121^b is inscribed an itinerary of one of the pilgrim-routes to Mecca, with notes on the water at each stage.

No. CCXLII.

Dd. 12. 2.

گلستان شیخ سعدی

Another copy of the **Gulistán** of **Sa'dí**. A bad, carelessly written MS., with several dislocations, some arising from misplacement of the pages in binding, others from a similar misplacement in the original which has escaped the notice of the copyist.

Ff. 121 (ff. 1—2 blank; f. 3^a inscribed in a 17th century hand with a table of contents and a note of the donor's name, with the date January 19th, A. D. 1660), 18.3 × 13.5 c.; 11—12 l.

The inscription on f. 3^a above referred to runs as follows: — “Ex dono Doctiss. Dni. Petr.. Linguarum Orientalium cultoris sol . . tissimi possid . . Johannes Christoph. Moeslirus. 19 Januarii Anno 1660.”

No. CCXLIII.

L1. 6. 6.

گلستان شیخ سعدی

Another copy of the **Gulistán** of **Sa'dí**.

Ff. 156 (ff. 1—2 and 155—156 blank); 18.2 × 11.1 c.; 11 l. Written in a clear but ungraceful *nasta'liq*. Not dated, but appears from the writing to have been transcribed in the 16th century.

The chapters begin as follows: — preface on f. 3^a; ch. I on f. 13^a; ch. II on f. 46^a; ch. III on f. 71^a; ch. IV on f. 91^a; ch. V on f. 95^b; ch. VI on f. 112^a; ch. VII on f. 117^b; ch VIII on f. 134^b.

No. CCXLIV. L1. 6. 13.

گلستان شیخ سعدی شیرازی

Another copy of the **Gulistán** of Sa'dí.

Ff. 168 (ff. 1^a and 168^b blank), 18.7 × 12.0 c.; 11 l. Written in a clear but ungraceful *ta'liq* within blue and gold lines. There is no date or colophon. The margins of ff. 1—8 are filled with notes in Turkish.

The Preface begins on f. 1^b, ch. I on f. 11^b, ch. II on f. 48^a, ch. III on f. 76^a, ch. IV on f. 100^a, ch. V on f. 105^a, ch. VI f. 123^a, ch. VII on f. 128^b, ch. VIII on f. 139^b, and the Conclusion on f. 167^b.

The reverse of the additional leaf at the beginning bears the following inscription: — "Ex dono ornatissimi viri Nicolai Hobart Collegii Regalis quondam Socii et huius Academiae insignis ornamenti. 1655."

No. CCXLV.

Add. 211 (Lewis 29).

گلستان شیخ سعدی شیرازی

Another copy of the **Gulistán** of Sa'dí.

Ff. 132 (ff. 1^a—3^a and 130^b—132^b blank); 22.2 × 12.3 c.; 15 l. Written in a good Indian *ta'liq* between illuminated borders; headings in red.

The colophon on f. 130^a states that the MS. was written for a certain Sheykh Muḥammad Fáḍil, and completed at the end of the month of Sha'bán, but omits to mention the year.

No. CCXLVI. Add. 419.

گلستان شیخ سعدی

Another copy of the **Gulistán** of Sa'dí.

Ff. 202 (f. 1^a blank), 22.1 × 15.1 c.; 11 l. Written

in a clear Indian *ta'liq* between lines ruled in red and blue Headings in red. Not dated, but not older than 18th century.

Ch. I begins on f. 15^a, ch. II on f. 56^b, ch. III on f. 90^b, ch. IV on f. 117^a, ch. V on f. 123^b, ch. VI on f. 146^a, ch. VII on f. 152^b, ch. VIII on f. 175^a, conclusion on f. 201^a.

No. CCXLVII. Add. 759.

گلستان سعدی

Another copy of the **Gulistán** of **Sa'dí**. A quite modern and not very correct MS., written in legible, but ugly, Indian *ta'liq*, on pinkish paper, without title or colophon.

Ff. 160 (1^a and 160^b blank); 17.7 X 11.2 c.; 11 l.; headings, etc., in red.

Ch. I begins on f. 13^b; ch. II on f. 49^b; ch. III on f. 75^a; ch. IV on f. 96^a; ch. V on f. 100^a; ch. VI on f. 117^b; ch. VII on f. 122^b; ch. VIII on f. 140^a; and the *khátima* (conclusion) on f. 159^a.

No. CCXLVIII. Qq. 174.

شرح گلستان ليعقوب بن سيد على.

An Arabic **Commentary** on the **Gulistán** of **Sa'dí**, by **Ya'qúb b. Seyyid 'Alí**, otherwise known as Seyyid 'Alí-zádé; though by some Munírí is believed to be the real author. See Rieu, p. 606; Ethé, col. 545.

Ff. 182; 20.5 X 14.6 c.; 19 l. Written in clear Turkish *nasta'liq*; Persian text overlined with red. There are three additional leaves at the beginning, of which the second and third are inscribed with numerous Persian verses, mostly from the **Gulistán**. On f. 1^a the title and description of the work are given as follows: —

كتاب شرح گلستان للمرحوم سيّد على زاده جلد واحد مكمل

Below this is the seal of a former possessor, *Husámu'd-Dín el-Imám es-Sultání*. The text begins on f. 1^b as follows: —

الحمد لله على ما آولانا من النعم. و رزقنا الابتداء الى تميز اللغات
التي يمتاز بها الانسان عن النعم... وبعد فيقول العبد
الضعيف. والمذنب الّلهيف. المحتاج الى رحمة ربّه اللطيف.
يعقوب بن سيد على الخ

Ends on f. 179^b: —

حمداً ثم حمداً ثم حمداً على توفيقنا اتمام شرحه فالمرجو من
الناظرين ان يدعوا بكرمهم الخطير لمؤلف هذه الحروف و جامعها
الفقيه يعقوب بن سيد على الخفير عفى عنهما الملك الكبير آمين
يا معين.

The manuscript is undated. A good many notes have been added in the margins. At the bottom of f 179^b is a list of the letters of the alphabet, with the original meaning of each written beneath it. Ff. 180^a—182^a contain a dissertation in Turkish on the powers and values of the letters in Persian. This is entitled: —

بيان استعمال حروف تهجى بزبان پارسی

F. 182^b and the additional leaf at the end are inscribed with sundry Turkish, Persian, and Arabic verses.

No. CCXLIX. Dd. 5. 41.

گلستان سعدی با شرح شمعى

The *Gulistán* of *Sa'dí*, with the Turkish commentary of *Shem'í*. See Rieu, pp. 606—7; Ethé col. 545—6.

Ff. 238 (ff. 1^a, and 236—238 blank; f. 238 missing);

21.0 × 13.7 c.; 21 l. Written in a fair Turkish *naskh*, the Persian text overlined with red. The transcription was completed on the 12th of Rabī' I, A. H. 1063 (= Feb. 9th, A. D. 1653) for, or by, one Músá Efendí.

MAHMÚD SHABISTARÍ.

No. CCL.

Add. 2629.

گلشن راز، حق الیقین، رساله در علم قیافت،
للشیخ محمود شبستری وغیره

Ff. 76 (ff. 1^a, 60^a—61^a, 71^a—76^b blank); 17.5 × 10.7 c.; 11 l. Written in a fairly legible modern Persian *ta'liq*. Dated Jumáda II, A. H. 1298 (= May, A. D. 1881). Copied in Shíráz for Aryúz (?), son and heir of Malkom Arátún the Armenian.

(حسب الخواش عزیز الوجود مکرم معزز آقا اربوز خلف صدق
عالیجاه عزت واقبال همراه اراطون صاحب ملکم مسیحی قلمی
و تحریر یافت مطابق ۱۳۹۸)

The scribe's name is not given, though there are 3 colophons, on ff. 39^b, 59^b, and 70^b.

Contents: —

I (ff. 1^b—39^b). The **Gulshan-i-Ráz** ("Rose-garden of Mystery") by **Sheykh Maḥmūd Shabistarí**. This celebrated poem has been edited, with a German translation, by Hammer-Purgstall (Pesth, 1838), and with an English translation by Whinfield (London, 1880). See Rieu, pp. 608—9; Ethé, col. 781—2.

II (ff. 40^a—59^a). The **Ḥaqqu'l-Yaqín** ("Certain Knowledge"), a prose work on the same subject, by the same author. See Rieu, p. 828^b, I. This work has been lithographed with a number of other Šūfí tracts

in a volume entitled *Ma'árifu'l-'Awárif*, published in Tihrán, A. H. 1283. Begins: —

ای بیداتر از هر بیدائی وی آشکارتر از هر هیدائی آخ

III (ff. 61^b—70^b). An anonymous and titleless treatise on Physiognomy (علم فراست) beginning: —

مخفی و پوشیده نماند که حکما در علم فراست قانونی ترتیب داده‌اند آخ

The manuscript, which bears the Library stamp of Aug. 17, 1882, was presented by Dr. Westbrook.

AMÍR KHUSRAW OF DIHLÍ.

Nº. CCLI.

Oo. 6. 30.

لیلی و مجنون امیر خسرو

Amír Khusraw's celebrated poem on the loves of *Leylá and Majnún*, written in imitation of Nizámí's poem on the same subject. See Rieu, pp. 240—241 and 611; Ethé, col. 560. The title of the opening canto, written in red at the beginning of the poem, is as follows: —

ایں قصه که از احسن القصص نمونه ایست بنام مجنون و
لیلی داغ کرده شد و تنای باری تعویذ حکمتش ساخته آمد تا
بیماران دلرا مدام از خواندن آن صلاح قلب حاصل شود انشاء
الله تعالی و اهب الصحة

Ff. 33 (ff. 1^a, 33^b, and 9 supplementary leaves, blank); 27.0 × 17.5; 21 l. (of 2 *bayts* each). Written in a small, clear *ta'liq* in 20 columns separated by double lines; headings in red.

The poem begins: —

ای داده بدل خزینه راز
عقل از تو شده خزینه پرداز

Ends: —

یا رب که من سیاه نامه
که آراستم این ورق بخامه
هر چند بد آمد این شمارم
چشم از تو بجز بهی ندارم
شعر ارچه صلاح کار دین نیست
بر وی ز شریعت آفرین نیست
این نامه سزای آفرین باد
انشاء الله که همچین باد

No colophon.

No. CCLII.

Add. 260.

آئینه سکندری لامیر خسرو دهلوی

The *Ā'iné-i-Sikandari* ("Mirror of Alexander"), Amír Khusraw of Dihlī's counterpart to the more celebrated *Sikandar-nāma* of Nizāmī.

Ff. 57 (ff. 1^a, 57^b blank); 27.4 × 18.0 c.; 19 l. Written in quadruple columns in a small neat *ta'liq*. Not dated.

Begins as usual: —

جهان پادشاه خدائی تراست،
ازل تا ابد پادشائی تراست

The following inscription is affixed to the inside of the cover: —

"This Life of Alexander the Great in the Persian Language, part of the curious collection made by Pro-

fessor Harwood in his Indian Travels, And given by him to R. Masters B. D. who begs leave to present it to the University Library, By the Hands of the present worthy Vicechancellor Doctor Colman. Oct. 22nd, 1794."

No. CCLIII.

Add. 1100.

آئینہء سکندری لامیر خسرو دہلوی

Another copy of the *Ā'iné-i-Sikandari* of **Amir Khusraw** of Dihlī.

Ff. 146 (ff. 1^a, 143—144, and 146 blank); 25.0 × 15.0 c.; 14 l. Written in clear *ta'liq*; headings in red.

Begins as usual: —

جهان پادشاہا خدائی تراست،

ازل تا ابد پادشاہی تراست،

The poem ends on f. 142^b, and is followed by a colophon which gives the name of the transcriber as Khamál Singh of Dihlī (کھمال سنگھ ساکن دہلی), and the date of transcription as the 10th of Rabí'u'l-avval, A. H. 1245 (= Sept. 9th, A. D. 1829).

F. 145 is filled on both sides with an account of the reasons which led to the making of this copy, headed *کیفیت تیاری هذا نسخه سکندر نامه بحری* (*sic!*). From this it appears that it was made at the desire of a Mr. Robinson, or Robson (رابیسن صاحب). This is written by a Muhammedan, whose name appears to read Khayráṭ 'Alí Khán, and who seems by his words to imply that the manuscript was transcribed by him.

No. CCLIV.

Dd. 12. 7.

قران السعدین لامیر خسرو دہلوی

The *Qirānu's-Sa'deyn*, or "Conjunction of the Two Lucky Planets"; a poetical account of the meeting

of Sulṭán Mu'izzu'd-Dín Qaiqubád and his father Ná-siru'd-Dín Bughrá Khán at Dihlí in A.H. 688, by the celebrated poet Amír Khusraw of Dihlí. See Rieu, pp. 611—2; Ethé, p. 563.

Ff. 135; 17.5×12.0 centimetres; 15 l. Written in a clear *nasta'liq*; not dated.

Begins on f. 3^b: —

کتاب قران السعدين خواجه خسرو عليه الرحمة
شکر گویم که بتوفیق خداوند جهان،
بر سرنامہء توحید نبشتم عنوان،
نام این نامهء والست قران سعدين،
کز بلندیش بسعدين سپهریست قران،

After this quatrain, which is written in red, the poem begins as usual: —

حمد خداوند سراییم نخست،
تا شود این نامه بنامش درست،

Ends with a *ghazal* of which the last verse is as follows: —

دردا که دل ز خسرو بیچاره میرو،
و آگاه نه ز بردن دل آنکه می برد،

Then follows this *beyt* and subscription: —

شد سخن ختم قبول که خدایش دادست
تا ابد باد بیایان و میادش پایان
تمام شد کتاب قران

سعدين

تم

F. 2^b bears the seal of a former owner, 'Abdu'l-Wahháb, with the following inscription: —

مظهر لطف الهی عبد الوهاب محمد

‘AṢṢĀR OF TABRĪZ.

No. CCLV.

Dd. 12. 11.

مهر و مشتري لعصار

Mihr u Mushtarī, a *matnawī* poem by Shamsu 'd-Dīn Muḥammad 'Aṣṣār of Tabrīz.

The MS. is defective at the beginning, the number of missing leaves being uncertain, but apparently not less than 8. It now contains ff. 157, of 16.3×11.5 c., and 15 l. Written in a clumsy *ta'liq*.

Begins abruptly on what is now f. 1^a: —

جهان از بحر خوبی در کشیده
ولی هرگز بنافش نا رسیده
از آنگه شد روان فرمان خوبی
که پشتش گشت پشتیبان خوبی
وز آن رو حسن میکردی درشتی
که کردی دایمیش آن پشت پشتی
مکن زینجا فراتر جست و جوئی
که هست اینجا سخن را پشت و روئی

At the top of the page is a note (made, presumably, by a bookseller through whose hands the MS. has passed) of the name of the poem (مهر و مشتري) and its price (60 piastres?).

The poem ends on f. 155^a as follows: —

چو دادی اوّلیم ایمان سعادت
در آخر بر زبانم ران شهادت
باختم انبیا و ختم قرآن
که ختم کار ما بر خیر گردان

تمام شد کتاب مهر و مشتری از گفتار املاح الشعرا و افصح
الفصحا مولانا شمس الدین محمد عصار التیمیزی در بیست
و پنجم شوال سنه خمس عشر و تسعمایه الهجریه و الحمد
لله رب العالمین و الصلوٰه و السلام علی رسولہ محمد و آلہ
اجمعین برحمتک یا ارحم الراحمین کاتب العبد قاسم قومی تم

The date of transcription given in the colophon, Shawwál 25th, A. H. 915, corresponds to February 6th, A. D. 1510.

On f. 155^b is inscribed a *tarkib-band* of 5 *bands* in Turkish; on f. 156 a quatrain by Salím Khán and a *beyt* by Najátí, both in Persian; on f. 156^b a prescription for making the preparation called "*barsh*" used by dervishes; and on ff. 157^a—157^b one or two other verses in Arabic and Persian.

An abstract of the poem in English is given by Sir Gore Ouseley in his *Notices of the Persian Poets*, pp. 201—226. See also Rieu, pp. 626—7; and Ethé, col. 577—8. The *beyt* containing the date on which the poem was completed (Shawwál 10th, A. H. 778 = Febr. 20th, A. D. 1377) occurs on f. 154^a of this MS., line 5: —

بـروز واو و دال از ماه شوال
ز هجرت رفته حسا و عین با ذال

HÁFIZ.

No. CCLVI.

Add. 267.

دیوان حافظ

The *Díván* of Háfiz. Ff. 112 (ff. 1^a—2^a blank, these two leaves being stuck together on their adjacent aspects; f. 112^b blank; ff. 42—45 and 84—87 missing);

21.9 × 15.0 c.; 14 l. Written in a clear though rather cramped *nasta'liq* between margins ruled in red, blue, and gold; the first *ghazal* (f. 2^b) surmounted by a rather crude 'unvân. Dated Rabî' I, A. H. 973 (October, A. D. 1565). See Rieu, pp. 627—631; Ethé, col. 578—591.

The manuscript belonged formerly (in A. H. 1159 = A. D. 1746) to M. Cardonne of Tripoli in Syria, as shewn by his seal (قاردون) and an Arabic inscription over it which runs as follows: —

صاحبه قاردون الترجمان الفرانسوى فى مدينة طرابلس الشام ١١٥٩

The following note to the same effect is written on a piece of paper pasted on to the supplementary leaf at the beginning: — "Divan Khaféz, ou Hafedh, c'est à dire les Poesies de Hafez, dont le nom propre étoit Mohammed Shamseddin, un des plus celebres Poetes Persans. Voyez D'Herbelot Biblioth. Orient. pag. 416. Ce livre a appartenu à Mr. Cardonne, dont le nom se lit au beau milieu de la première ou dernière page, en Persan, qu'on peut traduire, *le Docteur Cardone Chrétien François dans la ville de Tripolis en Syrie.*"

No. CCLVII.

Add. 217. (Lewis 35).

ديوان حافظ

Another copy of the *Díván of Háfiz*. Ff. 175 (ff. 1^a and 175 blank, save for scribblings); 19.6 × 12.6 c.; 15 l. Written in a clear but ungraceful Persian *ta'liq*. Ff. 17—22 are wrongly bound so as to stand before ff. 8—16. F. 23 follows f. 16, and thence onwards the leaves are correctly arranged.

No preface is prefixed to the *Díván*, which begins abruptly with the *ghazal* usually placed first. The *ghazals* extend to f. 161^a; then follow the *tarkib-bands*, etc. the *mathnavís*, and (ff. 172^b—174^b) the quatrains.

The manuscript was written by 'Alí Ridá b. Muḥammad Ridá the goldsmith, and its transcription was concluded on the last day of *Dhu'l-Qa'da*, A. H. 1033 (=Sept. 13, A. D. 1624).

Nº. CCLVIII.

Add. 310.

دیوان حافظ

The second half of the *Díván-i-Háfiz*, from the letter ش to the end, beginning with what is in Rosenzweig-Schwannau's edition the 6th *ghazal* in that letter (vol. II, p. 102), *viz.* —

باغبان گر پنج روزی صاحبیت گل بایددش

بر جفای خار هجران صبر بلبل بایددش

The order of the odes, however, does not follow that adopted by Rosenzweig-Schwannau, the second in this MS., for instance, being his third, and the third his twentieth.

Ff. 114 (f. 114^b blank, save for one couplet in *shikasta* written in the corner); 20.1 × 12.1 c.; 14 l. The text is written in a good *ta'liq* between gold and blue lines on a greyish-blue ground, the margins being unstained.

The colophon states that the MS. was written for Nadhr Khán Beg of Ardabíl by 'Abdu'r-Rashíd, and concluded on the 23rd of Rabí' I, A. H. 1057 (= April 28th, A. D. 1647).

Nº. CCLIX. Add. 239 (Lewis I).

دیوان حافظ

Another copy of the *Díván* of *Háfiz*.

Ff. 184 (ff. 1^a, 181^b—184 blank); 31.0 × 20.0 c.; 17 l. Written in a clear but ungraceful Indian *ta'liq*.

Dated in colophon (on f. 181^a). Tuesday, Šafar 26th, A. H. 1099 (= Jan. 1, A. D. 1688). Copyist: — Sheykh ‘Abdu’r-Raḥmān b. Faqīr Muḥammad.

Contents: —

Preface (ff. 1^b—4^a), beginning: —

حمد و سپاس بیقیاس خداوندی را که جمیع دیوان حافظان آید

Qaṣīdas, Mukhammasāt, Tarjīṭ-bands, and Mathnavīs (ff. 4^a—16^b).

Ghazals (ff. 16^b—165^a).

Tarjīṭ-band and Muḡaṭṭa‘āt (ff. 165^a—176^a).

Quatrains (ff. 176^a—181^a).

No. CCLX. Add. 208 (Lewis 26).

دیوان حافظ

Another copy of the *Dīvān* of Ḥāfiẓ.

Ff. 134; 25.0 × 14.0 c.; 16 l. Written in a fair *ta‘liq* between margins ruled in colours. There are coloured illustrations on ff. 1^a, 24^b, 28^a, 61^b, 71^a, 82^a, 98^b, 110^b, and 133^b; while 134 is blank. The pages (now correctly numbered) are arranged in the most disorderly manner, so that they now stand as follows: — ff. 1, 7, 8, 6, 2—5, 9, (10 missing), 11—16, 18, 20, 19, 22, 21, 23, 17, 24, 44, 45, 25—43, 46, 47—119, 131, 126—130, 121, 122, 125, 120, 123, 124, 132—134.

Contents: — f. 1^b, Gulandām’s preface; f. 6^b, *Qaṣīdas*; ff. 18^b—123^a, *Ghazals*; f. 123^b, *Sāqi-nāma*; f. 126^a; *Muḡhannī-nāma*; f. 128^b, *Muḡaṭṭa‘āt*; f. 130^b, *Quatrains*.

No colophon or date.

No. CCLXI. Add. 249 (Lewis T).

دیوان حافظ

Another copy of the *Dīvān* of Ḥāfiẓ.

Ff. 232 (ff. 1^a and 232^b blank); 26.2 × 15.1 c.; 15 l.

Written in a good *ta'liq* between margins ruled in red and blue. No colophon.

Contents: — *Ghazals*, ff. 1^b—195^a; *Qasidas*, ff. 195^a—201^a; *Mathnavis*, *Tarjī'-bands*, etc., ff. 201^a—207^b; *Qit'as*, ff. 207^b—211^b; *Quatrains*, etc., ff. 211^b—232^a.

No. CCLXII.

Add. 587.

ديوان حافظ

Another copy of the **Díván** of **Háfiz**.

Ff. 157 (f. 1^a blank; ff. 3—148, mended and remounted, are of older date than the beginning and end, which have been supplied in a later hand; f. 107 missing); 22.8 × 13.8 c.; 17 l. Written in moderately good *ta'liq* in older portion, less good in supplied parts at beginning and end. Not dated.

On the fly-leaf at the beginning are inscribed the *Sīratu'n-Nās* and the *Fatiḥa* of the Qur'án. The *ghazals* extend from f. 1^b to f. 149^a, the *mathnavis*, *mugatta'āt*, *rubā'is*, etc., occupying the remainder of the volume.

No. CCLXIII.

Add. 2774.

"BIBAION ATPIKON, consisting of Extracts from the Odes of ANAKPEON, Q. HORATIUS FLACCUS, حافظ, etc., by Rev. John Orman, A. M. (1826), of Trinity College, Cambridge."

This MS., neatly written out, with title-pages (the full title as given above) for the Press, contains pp. XI and 208 (pp. II, 58, 59, 61—63, and 194—208 blank), measuring 22.5 × 18.7 centimeters. The contents are as follows.

I (pp. III—X). The **Preface**, dated July 20, 1826, in which the author deplores the lack of interest in Oriental literatures, especially the Persian, shewn by Classical students, many of whom would, as he says,

"be much better employed in acquiring a third language [to wit, Persian] which in no one point yields precedence to either of the others" than "in writing bald Latin and Greek verses in imitation of Horace and Sappho". To remedy this indifference by presenting in one volume selections from the odes of the three masters of Lyric poetry produced by Greece, Rome, and Persia (the first and last being accompanied by English prose or verse renderings, which, in the case of Horace, are deemed superfluous), in order that a wider public may decide on their respective merits, is the author's object in this work.

II (pp. 1—50). Twenty-eight odes of **Anacreon**, with English verse-translations standing opposite to the Greek, followed (pp. 52—57) by notes.

III (pp. 64—103). Forty-one odes of **Horace**, without translation or notes.

IV (pp. 104—182) Twenty-five odes of **Háfiz** (Persian text to left, English translations, some in prose, some in verse, facing the Persian originals), prefaced by (I) "A short account of the nature of Persian Lyric Poetry" (pp. 105—107), and (II) a "Biographical account of Hafiz" (pp. 108—118), and followed by Notes (pp. 172—182), and Sir W^m Jones' verse translation of the well-known ode beginning "*Agar án Turk-i-Shirdzi bi-dast árad dil-i-márá*".

V (pp. 184—193). A few of Burns' poems.

MAGHRIBÍ.

Nº. CCLXIV.

Oo. 6. 26.

ديوان مغربى

The mystical poems of Mullá Muḥammad Shírin Maghribí (d. circ. A. H. 809), Arabic (ff. 3^a—11^a), and

Persian (ff. 11^b—97^a), preceded by a prose preface (ff. 1^b—3^a), wherein is cited the well-known poem of Sheykh Muḥiyyu 'd-Dīn ibnu 'l-'Arabī beginning: —

کَلِمَا اذْکَرُهُ مِنْ طَلَلٍ،

See Rieu, p. 633; Ethé, col. 594.

Ff. 97 (f. 1^a blank; Arabic pagination recommences anew on f. 12^a); 25.0 × 16.7 c.; 17 l. Written in a fair *ta'liq* between red and gold margins. Transcribed by Ghulām Muḥammad for Ray Sabhā Chand Jīw (رای رایلین), and completed on Wednesday, Sha'bān 6th, A. H. 1119 (= Wed., Nov. 2nd, A. D. 1707).

The Preface begins on f. 1^b: —

الحمد لله الذى انشأ عروص الكون بسببى الجسم الثقيل و
الروح الخفيف الخ، در بدو حال پیش از حل و ترحال
که هنوز لطیفه ربانى رحمانى بحاجب نورانى جسمانى ظلمانى
محتاج بود الخ

The Arabic poems (which, as the author says, are placed first, because the Arabic is more honourable than the Persian language), begin on f. 3^a: —

يا قانعاً بصفاته عن ذاته، ومحتاجاً عن ذاته بصفاته،

Amongst these poems (on ff. 9^b—10^b) are included some quatrains, written in the Persian style. The last of these poems (on f. 11^a) is half Arabic, half Persian.

The Persian poems occupy the remainder of the volume (ff. 11^b—97^a), and begin as usual: —

خورشید رخت چو گشت پیدای، ذرات دو کون شد هویدا،

SHÁHÍ.

No. CCLXV. Add. 3147.

دیوان شاهى سبزواری

The **Díván** of Áqá Malik b. Jamálu 'd-Dín Amír **Sháhí** of Sabzawár. See Rieu, p. 640; Ethé, col. 601—603.

Begins as usual: —

ای نقش بسته نام خطت با سرشت ما،
این حرف شد ز روز ازل سرنوشت ما،

Ff. 60 (ff. 1^a—2^a blank; f. 60^b, originally blank, inscribed with a line of Turkish *divanı* in large characters); 25.7 × 7.9 c.; 10 l. Written obliquely across the gold-ornamented pages in a beautiful *ta'liq* hand. There is no colophon, but a Persian note on f. 2^a states that the MS. was written by Muḥammad Ḥuseyn of Tabríz, who appears to be identical with the *Mawláná Muḥammad Ḥuseyn* mentioned at p. 254 of Mírzá Ḥabib's *Khaṭṭ u Khaṭṭātān* (Constantinople, A. H. 1306). This celebrated calligraphist, who bore the title of *Mustawfi'ul-Mamálík*, was for a time prime minister to Sháh Isma'íl II (reigned A. H. 984—5, A. D. 1576—8), but afterwards incurred disgrace and fled to India.

Bought of Quaritch, 1894, in whose catalogue N^o 142 (June, 1894) it is numbered 1206.

No. CCLXVI. Add. 3148.

دیوان شاهى سبزواری

Another copy of the **Díván** of **Sháhí** of Sabzawár, beginning like the last, and dated A. H. 982 (= A. D. 1574).

Ff. 51 (ff. 1^a and 51^b blank, save for numerous seals and *arǧdidas*); 24.0 × 14.8 c.; 12 l. Written in a beautiful *ta'liq* between margins of gold and colours. Borders coloured in different hues, and bedecked with gold. Two fine miniatures in the Persian style on ff. 1^b and 2^a.

The leaves are wrongly arranged so that they stand in the following order:— ff. 1—8, 16, 10—15, 9, 25—40, 17—24, 41—48, 50, 49, 51. They are now correctly numbered.

Bought of Quaritch in 1894. It is numbered 1207 in his catalogue (N^o. 142) of June, 1894.

JĀMĪ.

No. CCLXVII. Add. 3151.

دیوان جامی

The *Díván* of Jāmī, apparently the *second* part of the *first* of the three *dívāns* which he left. See Rieu, pp. 643—4; Ethé, col. 608—618.

Begins: —

بسم الله الرحمن الرحيم، اعظم اسماء عليهم و حکيم،

Poems in praise of the Prophet (including a long *tarjī'-band*) follow; then a didactic and moral poem, rhyming in J; then the *ghazals*, in alphabetical order, beginning: —

حرز جانهاست نام دلبر ما، ما اعتر اسمہ و ما اعلیٰ

The *ghazals* extend from f. 8^a to f. 218^b, and are followed by a *mathnavi*; 3 *tarjī'-bands*; a dirge (مرثیہ) on Sheykh Sa'du'd-Dīn; *muqatta'āt*; and quatrains.

Ff. 239 (f. 1^a blank; ff. 2, 16, 32, and one or more leaves at the end, missing; ff. 204—213 and ff. 236—239 wrongly arranged, so that they stand respectively,

204, 212, 206—211, 205, 213; and 236, 239, 237, 238); 20.0 × 11.2 c.; 17 l. Written within gold lines in a small, neat, Persian *nasta'liq*, probably of latter part of 16th century.

Bought of Quaritch in 1894. In his catalogue N°. 142 (June, 1894) it is numbered 1046.

No. CCLXVIII. Mm. 6. 3.

یوسف و زلیخای ملا حامی

The romantic poem of **Yūsuf and Zuleykhá** by Mullá Núru 'd-Dín 'Abdu 'r-Raḥmán **Jámí**. See Rieu, pp. 645; Ethé, col. 608—610. The text of this poem has been published at Vienna in 1824, with a German translation, by Rosenzweig, and there are numerous Oriental editions.

Ff. 176 (f. 47 apparently missing; ff. 1^a and 176^b blank; illuminated '*unvân*' on ff. 1^b and 2^a; miniature paintings on ff. 37^b, 73^b, and 118^a), 19.1 × 11.9 c.; 12 l. Written in a good, clear *ta'liq*. Date of transcription, A. H. 954 (= A. D. 1547—8).

Begins as usual: —

الهی غنچهء امید بکشای .:

گلی از روضهء جاوید بنمای .:

Ends: —

زبانرا گوشمال خامشی ده .:

که هست از هرچه گوئی خامشی به .:

These two *miṣrā's* are written one above the other, so as to leave a space to the right and another to the left. In the former is written محمد قوام "Muḥammad Qiwám" (this being, apparently, the transcriber's name), and in the latter تراب الاقدام "the dust of [men's] footsteps". The colophon runs as follows: —

تم الكتاب بعون الله و حسن توفيقه في تاريخ سنه اربع و
خمسین و تسعمایه.

No. CCLXIX.

Add. 202 (Lewis 20).

یوسف و زلیخای جامی

Another copy of the *Yūsuf ū Zuleykhā* of *Jāmī*.

Ff. 203 (ff. 1—9^a blank, save for a few verses, including one of Amīr Pāzavarī of Māzandarān, scribbled on f. 1^a; f. 5, missing; ff. 199 and 202—3 blank; on ff. 200—201 is written a *mathnawī* poem entitled معجزات

(حضرت امام حسن علیه السلام); 25.0 × 16.7 c.; 11 l. Written in a legible but clumsy *ta'liq*. From the colophon on f. 197^a it appears that the transcription of the MS. was concluded in Bījāpūr on Ṣafar 1, A. H. 1052 (= May 1, A. D. 1642) by 'Alī Naqī el-Ḥasanī el-Mashhadī.

The short *mathnawī* poem on ff. 200—201, transcribed by the same 'Alī Naqī, begins: —

نکته گوش کن ز اهل علم، ای محب چهارده معصوم،

No. CCLXX.

Add. 804.

یوسف و زلیخای جامی

Another copy of the *Yūsuf ū Zuleykhā* of *Jāmī*.

Ff. 162 (ff. 1^a and 162 blank); 23.8 × 14.5 c.; 13 l. Written in legible *ta'liq*. Spaces left for headings of sections, which it was probably intended to insert in red ink. The transcription was completed on Muḥarram 5th, A. H. 1189 (= March 8th, A. D. 1775).

Nº. CCLXXI. Add. 1573.

یوسف و زلیخای جامی

Another copy of the *Yūsuf ū Zuleykhá* of *Jámí*, beginning with the birth and ending with the death of Joseph. The introductory and concluding sections of the poem are, as stated in the colophon, intentionally omitted as immaterial to the story.

Begins: —

گهر سنجان دریای معانی ورق خوانان وحی آسمانی

Ends: —

هزاران فیض بر جان و تنش باد

بجانان دیدهء جان روشنش باد

Ff. 112; 32 × 20 c.; 16 l. (of one *beyt* each). Four blank leaves at end.

The colophon states that the transcription of the MS. was made for Captain George Crisp, and was concluded "on Sha'bán 26th, A. H. 1244, corresponding to March 4th, A. D. 1829."

Written in a clear and legible *ta'liq*.

Nº. CCLXXII. Add. 2626.

یوسف و زلیخای جامی

Another copy of the *Yūsuf ū Zuleykhá* of *Jámí*.

Ff. 138 (ff. 1^a and 138 blank); 22.7 × 14.2 c.; 15 l. Written in good *ta'liq* on a blue ground, separated by lines ruled in colours from the salmon-hued margins. Headings in gold. Not dated, but probably 17th century. Bears the Library stamp of May 22nd, 1886. A rather unfinished-looking '*uncvân* stands at the top of f. 1^b.

Nº. CCLXXIII. Add. 2771.

یوسف و زلیخای جامی

Another copy of the **Yūsuf ú Zuleykhá** of **Jámí**.

Ff. 144 (ff. 1^a and 143—4 blank); 23.6 × 13.4 c.; 15 l. Written in a fair Indian *ta'liq* between coloured margins. Not dated; probably copied within the last century. Bears the Library stamp of Oct. 13th, 1887.

Nº. CCLXXIV. Gg. 6. 32.

بهارستان جامی

The **Baháristan** of **Jámí**. See Rieu, p. 755; Ethé, col. 613 (Nº. 27).

Ff. 95 (ff. 1^a—10^a, and 92^a—95^b blank, save for notes and titles); 21.4 × 12.2 c.; 16 l. Transcribed, as we learn from the colophon on f. 91^a, in Constantinople, and completed on Monday, 1st of Rabí' I, A. H. 998 (Monday, Jan. 8th, A. D. 1590). Written throughout in a good, clear *naskh*, between lines ruled in red. Headings in red. Presented to the Library by Nicolas Hobart in 1655.

Begins: —

جو مرغ امر ذی بال ز آغاز،

نه از نیروی حمد آید بیرواز،

On f. 91^b are inscribed 11 *bejts* of Turkish poetry, beginning: —

ینه ای طوطی شیرین مقاله

هزاران حمد و شکر این ذو جلاله

No. CCLXXV. Gg. 6. 34.

بهارستان جامی با شرح شمعى

The **Baháristán of Jámí** with the Turkish translation and commentary of Shem'í, copied, as stated in the colophon, from Shem'í's autograph. See, for Jámí, the biography prefixed to Nassau Lees' Calcutta edition of the *Nafahátu'l-Uns*; Rieu, p. 17^a; and Ethé, col. 608—9; for Shem'í, Rieu, p. 607^a; for the *Baháristán*, Rieu, p. 755, Ethé, Catalogue, col. 613; and for Shem'í's *Commentary* on it, the *Gotha Catalogue*, p. 107, and Rieu, p. 755.

Ff. 236 (ff. 1^a and 235^a—236^b blank), 20.5 × 13.2 c.; 17 l. Dated in the colophon on f. 234^b A.H. 1035 (A.D. 1625—6). Written in clear *naskh* between double-ruled lines. Persian text overlined with red.

Begins: —

حمد و سپاس بی عدد. خدائى را كه علیم و حكیم و قدیر.
و پادشاه بی شریك و بی وزیر در آلتخ

Ends on f. 234^b with the following colophon: —

قد وقع الفراغ من تميمه هذا الكتاب الشريف و الشرح اللطيف
قد حرر من نسخة الشارح الشمعى سلمه الله تعالى فى شهر
ربيع الاول يوم الخميس فى وقت العصر لسنة خمس ثلثين و الف

Written obliquely in red ink, on the right side: —

حرره الفقير محمود خليفه تذكره شق اول

And on the left: —

كاتبينه هر كيم ايلرسه دعا ايلييه رحمت اكا يارن خدا

Nº. CCLXXVI. Add. 2625.

نَفَحَاتُ الْإِنْسِ مِنْ حَضْرَاتِ الْقُدُسِ
لَمَوْلَانَا نَوْرِ الدِّينِ عَبْدِ الرَّحْمَنِ جَامِي

The **Nafahātu'l-Uns** (Biographies of Šūfī saints) by Mullá Núru'd-Dīn 'Abdu'r-Raḥmān **Jāmī**. The text has been edited by Nassau Lees (Calcutta, 1858). See Rieu, pp. 349—350; Ethé, col. 609.

Ff. 307 (f. 1^a blank; ff. 149 and 298—304 missing); 25.7 × 16.8 c.; 21 l. Written in a small, good *ta'liq* between gold and coloured lines; headings in red. Not dated; probably 16th or 17th century.

The lacuna caused by the loss of f. 149 corresponds to p. 351, l. 9—p. 353, l. 13, of the printed edition. The second and larger lacuna (apparently of 7 leaves, as stated above, if the index be correct) extends from l. 14 of p. 717 of the printed edition to the end, the last biography being that of Maryam of Baṣra. This lacuna is immediately followed by a table of contents, with references to the pages, from which the contents of ff. 1—27 are missing at the beginning. Except for this it is complete, the last reference being to the biography of the "Persian Woman" (امْرَأَةٌ فَارَسِيَّة) with which the work closes.

Nº. CCLXXVII. Add. 812.

لَوَائِحُ مَلَا جَامِي

The **Lawá'ih** ("Flashes of Light"), a Šūfī treatise in mingled prose and verse (quatrains) by **Jāmī**. See Rieu, p. 44^a, Ethé, col. 611, Nº. 16.

Ff. 30 (ff. 1^a, 29, and 30 blank), 23.4 × 15.5 c.; 10 l. Written in a good clear *ta'liq*. No date in the colophon save "Friday".

Begins as usual: —

لا احصى ثناء عليك كيف و كل شئ يعود اليك جمل عن
ثنائي جناب قدسك الخ

Between ff. 29 and 30 is bound an extra leaf of brownish paper inscribed as follows on one side in a large *thulth* hand.

مَلِّقَ ابْنِكَ فَيَجْعَلُكَ خَائِفًا لَاعِبِهِ فَيَكْزِنُكَ اِحْنَى رَقَبَتِهِ فِي صَبَاطِهِ
وَاضْرِبْ مَتْنِيَّهَ مَا دَامَ صَغِيرًا قَبْلَ اَنْ يَعْصُو اَوْ لَا يَصْدَقْكَ فَيَكُنْ
وَجَعًا اَنْفُسُكَ،

Underneath this is written in *nashh*: —

هذه النصيحة كتبها من سفر الحكمة للفقير بولص من علماء
الاسلام مسيحي جديد بنعمة الله و سيدنا يسوع المسيح فيا
اخوة المسيحيين صلوا لاجلي،

"This counsel from the Book of Wisdom was written by the humble Búluş (Paul), [formerly] one of the doctors of Islám, recently become a Christian by the grace of God and of Our Lord Jesus Christ. O Christian brethren, pray for me!" By "the Book of Wisdom" Ecclesiasticus appears to be meant, the "counsel" cited being a pretty close paraphrase of vv. 9 and 12 of ch. XXX of that book. This page has nothing to do with the rest of the MS., with which it would seem to have been bound up as a matter of convenience by a former possessor.

HÁTIFÍ.

No. CCLXXVIII. Add. 3149.

اشعار هاتفي

The Khusraw va Shírín, Leylá va Majnún,
Timúr-náma, and Haft Manẓar of Mauwláná 'Ab-

du'lláh **Hátifí**, Jámí's nephew. See Rieu, pp. 652—654; Ethé, col. 644—648.

Ff. 167 (ff. 1^a and 167^b blank); 23.3 × 15.1 c.; 15 l. in the body and 34 in the margin of each page. The leaves (now, as far as possible, correctly numbered) are wrongly arranged in the following order: — ff. 1—7, 9, 8, 10—105, 115, 107—114, 106, 116, 117—167. Written in a good *ta'liq*, probably of late 16th or early 17th century, between gold and coloured margins.

(I) The *Khusraw va Shirin* occupies the bodies of ff. 1^b—67^a, and begins as usual: —

خداوندا بعشقم زندگی ده، بفرقم تلج عز بندگی نه،

(II) The *Leylá va Majnún* occupies the margins of ff. 1^b—60^a, and begins as usual: —

این نامه که خامه کرد بنیاد، توقیع قبول روزیش باد،

(III) The *Timúr-náma* occupies the margins from f. 60^a onwards, and, from f. 138^b onwards, both body and margin. It begins: —

بنام خدائی که فکر و خرد، نیار که با (sic) کنه او بی پرد،

(IV) The *Haft Manzar* occupies the bodies of ff. 67^b to 138^a, and begins: —

ای نگارندهء صکیفهء غیب، نام تو صدر صفحہء لا رب،

Bought of Quaritch in 1894. It is numbered 1017 in his Catalogue N^o. 142 of June, 1894.

No. CCLXXIX. Add. 426.

لیلی و ماجنون هاتقی

The **Leylá and Majnún** of **Hátifí**.

Ff. 60 (ff. 61 and 62, containing the end of the *khá-tima*, missing). Ff. 63—65 are loose leaves, of a different quality of paper, and do not form an integral part of the MS., and one or more leaves between f. 64 and

f 65 appear to be missing. Each page comprises 15 lines (one *beyt* to the line) and measures 19.0×12.2 c.

Begins: —

این نامه که خامه کرد بنیاد تنویر قبول روزیش باد

Ends with the 28th *beyt* of the *Khatima*: —

با من ز مصاحبان قدم جز آتش دل نبود محرم

F. 63^a is blank. Ff. 63^b—64^b contain part of the preface of a prose work beginning: —

ای ذات تو سر دشت افسرد و جود.

هر بود و نبود را از بود تو نمود.

تا وصف جمیل تو نیامد بمیان.

حرفی بجهان نبود از گفت و شنود.

قدریکه گلپای رنگین معانی در زمین سخن سبز کرده دست

قدرت اوست الخ

The date Jumádá I, 29th, A. H. 1215, occurs on f. 65^a.

No. CCLXXX. Add. 1109.

نیمونامهء هاتفی

The *Tímúr-náma* of *Hátifí*.

Ff. 154 (ff. 1^a—5^a, 151^a—154^b blank); 22.4×15.2 c.; 15 l. Illuminated miniatures on ff. 11^b, 34^a, 65^a, 71^b, 94^a, 100^b, 115^b, and 142^a. Written in a clear, good *ta'liq* between margins of red, blue, and gold. The transcription was completed, as stated in the colophon on f. 150^b, by Huseyn b. Kamálu'd-Dín eṣ-Ṣádiq el-Huseyní on Shawwál 28th, A. H. 950 (Jan. 24th, A. D. 1544).

Begins on f. 5^b (which, together with f. 6^a, is richly illuminated in gold and colours): —

بنام خدائی که فکر و خرد، نیارد که با کنه او پی برد،

Ends on f. 150^b: —

الهی جو این نقش فرخ نهاد، باخر رسید آخرش خیر باد،

After this follows the colophon: —

فرغ من تسویده فی ثامن عشرین شهر شوال المذنب العاصمی
الحقیر حسین بن کمال الدین الصادق الحسینی غفر الله ذنوبهما
و ستر الله عیوبهما فی سنه خمسین و تسعمائه

Beneath this is the seal-impression of Najaf-ʿAlí Khán Bahádur, bearing the date A. H. 1213 (A. D. 1789—9).

Nº. CCLXXXI.

Add. 205 (Lewis 23).

تیمور نامه هاتفی

Another copy of the *Tímúr-náma* (otherwise known as the *Zafar-náma*) of Hátifí

Begins as usual: —

بنام خدائی که فکر خرد، نیارد که تا کنه او پی برد،

Ff. 196 (ff. 1^a and 196^b blank; coloured illustrations on ff. 1^b and 2^a); 24.0 × 16.3 c.; 12 l. Written in a good *taʿliq* between margins ruled in gold and colours. Headings in red.

The colophon on f. 196^a gives Shawwál A. H. 980 (= Feb. A. D. 1573) as the date of transcription, and ʿAlí el-Kátib el-Ḥuseyní es-Sultání as the name of the copyist.

Nº. CCLXXXII. Add. 750.

تیمور نامه هاتفی

Another copy of the *Tímúr-náma* of Hátifí.

Ff. 158 (ff. 1^a and 157^b blank; f. 158, blank, missing); 22.2 × 13.0 c.; 15 l. Written in a clear *taʿliq* between double-ruled red lines. The name of the scribe,

Aḥmad Bahā'u'd-Dīn of Multān, is given in the colophon at the foot of f. 157^a, but not the date of transcription.

Begins: —

بنام خدائى كه فكر خرد، نيارد كه تا كنه او بى يرد،

Ends: —

الہی چو این نقش فرخ نہاد، بآخر رسيد آخرش خير باد،

On f. 1^a are several seals and names of former possessors, including 'Abbās Beg (A. H. 1123 = A. D. 1711); Šāliḥ b. Muḥammad Ḥuscyn Qādī; Abū'l-Qāsim, described as "the devoted slave" (*fidavī*) of Sar-Buland Khān Bahādur-i- Ḥuscynī (A. H. 1123); and others. One of these notes describes the book as having been purchased in Ilāh-ābād on the 2nd of Jumādā I in the fourth year of the reign of Farrukh-siyar (۴ جلوس فرخ شاهی), which corresponds to the year A. H. 1127 (A. D. 1715).

‘ĀRIFĪ AND HILĀLĪ.

No. CCLXXXIII. Add. 3150.

حالنماء عارفی، شاه و درویش هلالی،

The *Hāl-nāma* of ‘Ārifī (see Ricu, pp. 639—640; Ethé, col. 600) and the *Shāh u Darvish* of Hilālī (see Ricu, p. 656; Ethé col. 649—651), the former written in the body of the pages, the latter in the margin.

Ff. 74 (ff. 1^a—2^a, and 73^b—74^b blank); 19.4 × 12.3 c.; 8 l. in the body and 18 in the margin of each page. Ff. 2^b and 3^a (containing the beginning of the *Shāh u Darvish*) richly illuminated, with gilt ‘*unwāns*. Written in a fine *ta’liq* between borders of gold and colours. Dated on f. 72^a, at the end of the *Hāl-nāma* (otherwise

called *Gúy u Charwán*), the month of Dhú'l-Qa'da, A. H. 952 (= Jan., A. D. 1546). Transcribed by Muhammad Qiwám of Shíráz.

The *Sháh u Darvish* begins on f. 2^b as usual: —

ای وجود تو اصل هر موجود، هستی و بوده و خواهی بود،

It occupies, from this point onwards, the margins of ff. 3^b—72^a, and both margin and body of ff. 72^b—73^a.

The *Hál-náma* begins on f. 3^b as usual: —

آن پیش که حسب حال گویم، از صنایع ذو الاجلال گویم،

Bought of Quaritch in 1894. The MS. is numbered 1024 in his *Catalogue* for June, 1894, N^o. 142.

N^o. CCLXXXIV. L1. 6. 7.

شاه و درویش هلالی

Hilálí's mathnaví poem of "the King and the Der-vish" (*Sháh u darvish*), also called "the King and the Beggar" (*Sháh u gadá*). The latter title occurs in the course of the poem in the following verse: —

بار دیگر چنین رسید ندا که بگو داستان شاه و گدا
while the former is given two lines lower: —

روی در اهتمام آن کردم شاه و درویش نام آن کردم

See Sprenger's *Catalogue*, pp. 426—7; Rieu, pp. 656 and 1090 *b*; and Ethé, pp. 649—650. The poem has incurred the censure of the Emperor Bábar (Rieu, *loc. cit.*) and of Dr. Rieu; Dr. Ethé, on the other hand, refutes the charges of immorality which have been brought against it, and has rendered it into German verse (*Morgenländische Studien*, Leipzig, 1870, pp. 197—282).

This MS., which is incomplete at the end, begins on f. 3^b: —

ای وجود تو اصل هر موجود هستی و بوده و خواهی بود
and ends abruptly at the bottom of f. 42^b: —

هر که کپواره ساخت منزل خویش
رفت و تابوت ساخت حمل خویش

The catch-word for the next page is لاله.

Ff. 42 (ff. 1^a—3^a blank), measuring 17.0 × 10.0 c.; 14 l. Written in a small, neat Persian *ta'liq* hand, in double columns ruled in blue and gold, probably about the 10th century of the *hijra*.

No. CCLXXXV. Add. 1043.

شاه و گدا لهلالی

Another copy of the **Sháh u Gadá** of Badru'd-Dín **Hilálí** (d. A. H. 939 = A. D. 1532—3).

Ff. 52 (ff. 1^a, 51^b—52^b blank); 23.0 × 13.8 c.; 13 l. Transcribed in Calcutta for Mr. H. Benjamin from a MS. in the Library of the Bengal Asiatic Society by Muḥammad Amjad, and completed on October 25th, A. D. 1873.

Begins: —

ای وجود تو اصل هر موجود هستی و بوده و خواهی بود

Ends: —

حشر او با رسول کن یا رب این دعا را قبول کن یا رب

The substance of the colophon, which immediately follows the last verse, is given above.

RAHÁ'Í.

No. CCLXXXVI.

Add. 218. (Lewis 36).

دیوان رهائی

The *Díván* of Rahá'í, a very rare work. Two poets bearing this *takhalluṣ* are mentioned in the *Ṣuḥuf-i-Ibrāhīm* (see Pertsch's *Berlin Catalogue*, p. 641, N^{os}. 125 and 126), *viz.* Rahá'í of Sabzawár, and Sheykh Sa'du'd-Dín Rahá'í, to the latter of whom (a poet of Akbar's reign) this *díván* belongs. See also p. 109 of the same catalogue, N^o. 109. Also Sprenger's *Catalogue*, p. 58 (where the date of Sa'du'd-Dín Rahá'í's death is given as A. H. 980 A. D. 1572—3), and p. 545, where a collection of Rahá'í's *ghazals*, apparently identical with that contained in the present volume, is described. A copy of this *díván* exists in the Bodleian (N^o. 1037), and is described by Ethé, col. 657—8. See also vol. I of the *A'in-i-Akbari* (ed. Blochmann), p. 255; and vol. I of the translation, p. 592.

Ff. 148 (one supplementary leaf at the beginning and one at the end, the former, together with f. 1^a, originally blank, scribbled over in Persian; ff. 38^b—39^a blank; f. 148 missing); 18.5 × 13.0 c.; 12 l. Written in a good, clear *ta'liq* between margins of blue and gold. Not dated.

Ff. 1^b—38^a contain the *qaṣidas*, of which the first begins: —

بدور چرخ شفق نیست صبحدم پیدا،
که پنبه‌است ز داغ سپهر گشته [دا]

Several of these *qaṣidas* contain eulogies on a certain Bayrám Khán.

Ff. 39^b—145^a contain the *ghazals*, of which the first (*cf.* Sprenger, p. 545) begins: —

ای نور تو از جهره اشیا همه پیدا،
آینه رخسار تو شد صورت اشیا،

The *ghazals* are followed by quatrains, which extend to the end of the volume, the last being defective, owing to the loss of f. 148. The last five of these quatrains are addressed to "Bayrám Khán", "Khwāja Mu‘aẓ-ẓam", "Şáliḥ", "Mír Ghani", and "Táj" respectively.

AKBARÍ.

No. CCLXXXVII.

Add. 219 (Lewis 37).

دیوان اکبری

The **Díván of Akbarí**, a poet of whom I can find no notice, though from his *nom de guerre* it would appear probable that he flourished in the reign of Akbar. The manuscript is unfortunately defective both at the beginning and at the end, and there is also a lacuna of uncertain extent (certainly of more than one leaf, since it represents the greater part of a *qaṣída* and all the *ghazals* in ا and ب, as well as some in ت) which, in the absence of evidence as to its real extent, is computed below as one leaf only.

Begins abruptly in the middle of a *qaṣída* on f. 3^a: —

اندیشه کیست کسانك پیوشد رکابرا،
صد بوسه از شرف مگرش ارسلان دهد،

Ff. 110 (ff. 1—2, 27, and an uncertain number of leaves at the end, missing; f. 38^b blank); 22.6 × 15.3 c.; 13—15 l. Written in a fairly good and clear *ta‘liq* hand, apparently of the 18th century.

In the present state of the MS., the *qaṣidas* occupy ff. 3—26^b, where they are broken off abruptly by the

lacuna above mentioned; and the *ghazals* (ی to ت) the remainder of the volume. The first *ghazal* begins: —

گل مثل رخ تو در چمن نیست،
چون بسوی تو بوی یاسمن نیست،

and ends: —

چون می رود اکبری ز کویت،
ویرا که دگر جز این وطن نیست،

FAHMÍ.

Nº. CCLXXXVIII.

Dd. 11. 12.

دیوان فہمی

The *Díván* of *Fahmí*, presumably of Mullá Muḥammad Fahmí of Káshán, who died A. H. 1004 (A. D. 1595—6). See Rieu, p. 1090^b, and p. 664^a V. If this be so, this manuscript (which may perhaps even be an autograph) must have been written during the author's life-time, since the date *Dhí'l-Hijja*, A. H. 963 (September, A. D. 1556) occurs in the colophon on f. 122^a as follows: —

بنام تو کردم سخن را تمام باین ختم کردم سخن و السلام
فی شهر غره دا القعدہ (sic) ۹۶۳ھ

Ff. 132 (f. 1 blank; ff. 2, 8, and 128 missing; ff. 129—132 scrawled over with charms, prayers, invocations, and the like); 21.5 × 11.5 c.; 17 l. Written in a bad, ill-formed *nasta'liq* on coarse brown paper.

Begins on f. 3^a in the middle of a *tarjít-band* of which the refrain is: —

که جز او نیست آشکار و نهان هیچ موجود در سرای جهان

The end of this *tarjīh-band* is missing with f. 8, and also the beginning of the poem, a sort of *musaddas*, of which the first verse on f. 9 is as follows: —

دلبرانى كه سرورى دانند همه آئين دلبرى دانند
حسن مه چهره بى دارند روش آدمى گرى دارند
نه همين روى چون پرى خوبست
از بى آدمى گرى خوبست

Ff. 11^b—34^b are occupied with *qaṣidas* and other poems, many of them of a religious character; and these in turn are followed by *ghazals*, not arranged in strict alphabetical order, and fragmentary *beyts*, ending on f. 122^a with the colophon above cited. Ff. 122^a—127^b contain quatrains and a few *ghazals* of Ḥāfiẓ.

‘URFĪ.

No. CCLXXXIX.

Add. 248. (Lewis S).

دیوان عرفی شیرازی

The *Díván* of ‘Urfī of Shīrāz. See Sprenger’s *Catalogue*, pp. 528—9; Rieu, pp. 667—668; Ethé, col. 662—664.

Ff. 160 (ff. 1^a—7^a originally blank, but now for the most part written over with poetical extracts from Ṭālib, Salīm, Qudṣī, etc.; ff. 91^b and 160 also blank); 28.0 × 17.0 c.; 16 l. No colophon or date. Written in fair *ta’liq*, probably not much later than the poet’s death (A. H. 999), or perhaps even before it (in A. H. 996 = A. D. 1588), if we take the following chronogram, which gives the date 996, as referring to the transcription of the MS. rather than to the completion of the *Díván*: —

این طعنه نکات سحری و اعجازی،
 چون گشت مکمل برقم پرداز،
 مجموعه طراز قدس تلخیص گفت،
 اول دیوان عرفیء شیرازی،

Chief contents: —

Qasidas (f. 7^b), beginning: —
 These are followed (ff. 85^a—91^a) by *qit'as*.

Ghazals (ff. 93^a—150^b), not in strict alphabetical order, beginning: —

ای نه فلک ز خوشهء صنع تو دانه،

Quatrains (ff. 151^a—159^b), ending with the chronogram cited above.

No. CCXC.

Add. 3152.

دیوان عرفی

Another copy of the *Díván* of 'Urfi of Shíráz.

Ff. 134 (ff. 1^a, 56^b—57^a, 117^b—118^a, and 133^b—134^b blank); 22.8 × 11.6 c.; 19 l. Written in a small, clear Persian *ta'liq*. Dated, on f. 133^a, Sunday, *Dhú'l-Hijja* 111th, A. H. 1022 (= Jan. 22nd, A. D. 1614). Copyist, *Muhammad Qásim el-Kátib* of Shíráz.

Contents: —

Ghazals (ff. 1^b—56^a), beginning: —

ای نه فلک ز خوشهء صنع تو دانه،

وز قصر کبرپای تو عرش آشیانه،

Qasidas and *Muqatt'at* (ff. 57^b—100^a), beginning: —

ای متاع درد در بازار جهان انداخته،

گوهر هر سود در جیب زبان انداخته،

Quatrains (ff. 100^b—117^a). The last of these gives the date of completion of the *díván*, as follows: —

این طرفه نکات سحرى و اعجازى،
 چون گشت مکمل برقم پردازى،
 مجموعه طراز قدس تاریخش یافت،
 اول دیوان عرفىء شیرازى،

The sum of the letters composing the last *misrā'* gives the date A. H. 996 (three years previous to 'Urfi's death).

Mathnavis (ff. 118^b—133^a), beginning: —

بنام آنکه نتوانم ستودش، نیارم دم زدن از شکر جودش،

Bought from Quaritch in 1894. It is numbered 1227 in his Catalogue (N°. 142) for June 1894.

FEYDĪ.

N°. CCXCI.

Oo. 6. 48.

نل و دمن فیضی

The poem of **Nal ū Daman**, a Persian metrical version of the Sanskrit *Nala* and *Damayantī* by Sheykh Abū'l-Feyḍ b. Sheykh Mubārak-i-Nāgūrī, commonly known as **Feyḍī** and later as **Feyyādī** (d. A. H. 1004). See Rieu, pp. 450, 670—671; and Ethé, col. 665—666.

Ff. 124 (ff. 1^a and 124^b blank; f. 4 has been torn in two transversely, and the lower portion supplied in a different hand), 22.4 × 12.1 c.; 17 l. Written in good *ta'liq* between margins ruled in red and blue. The transcription was concluded in A. H. 1029 (A. D. 1620).

ABÚ TURÁB (and JÁMÍ).

No. CCXCII.

Add. 220. (Lewis, 38).

ديوان أبو تراب، سبحة الأبرار ملا جامی.

The *Diván* of Abú Turáb Beg, followed by the *Subḥatu'l-Abrár* of Mullá Nuru'd-Dín 'Abdu'r-Raḥ-mán Jámí.

Ff. 198 (ff. 1^a, 67^a—70^a, and 71^a blank; 4 blank leaves at the beginning, and 4 more at the end, not numbered); 22.0 × 13.8 c.; 12 l. Written in a rather scrawly and ungraceful, but quite legible, *ta'liq*, by Ibráhím b. 'Alí Bál of Astarábád in "the Capital of China, which they call *Náw-Mí*" (نأومی). This information is given twice; in the colophon at the end of Abú Turáb's *Diván* on f. 66^b, and in the colophon at the end of the *Subḥatu'l-Abrár* on f. 198^a. The first is dated the 14th of Jumádá I, A. H. 1073 (= Dec. 25, A. D. 1662); the second, Sunday the 9th of Rajab, A. H. 1073 (= Feb. 17, A. D. 1663).

(I). The poems of Abú Turáb Beg b. Khwája 'Alí Beg, with the editor's preface prefixed to them, occupy ff. 1^b—66^b. The title stands as ديوان أبو تراب at the top of f. 1^a and f. 1^b, but in a different hand to the text. In the colophon (see below) it stands كلام أبو تراب ببيگ. From the preface prefixed by the editor (whose name does not appear) we gather that Abú Turáb Beg, son of Khwája 'Alí Beg, and a poet of much taste and elegance, as well as of most amiable character, died on Sha'bán 14th, A. H. 1025 (= Aug. 27, A. D. 1616). The date of his death is given (on f. 5^a) in the following chronogram composed by Mírzá Sharafu'd-Dín Ḥuseyní, Ṭabāṭabá'í, of Káshán: —

چون میر ساختن رخت کفن در بر کرد،
 دوران خاک سیئه چو من بر سر کرد،
 تاریخ وفاتش ز گریبان خیال،
 افسوس ز صاحب ساختن سر بر کرد،

The sum of the letters composing the words — افسوس = 1025. ز صاحب ساختن

This is followed by other obituary poems by Muḥammad Sharaf called *Kāmil* (f. 5^a), Muḥammad Bāqir called *Ilmī* (f. 6^b), and Mahdī-Qulī Beg called *Karamī* (f. 7^a). The last of these is immediately followed, as it would appear, by the *qaṣīdas*, *tarkīb-bands*, and *tarjī'-bands* of Abú-Turab Beg. Of these the first begins: —

بلا ساجود کند پیش درد حرمانم،
 اجل پیاده رود در رکاب هجرانم،

On f. 22^b is a *mathnavi* poem beginning: —

راوی افسانه ارباب وجود، پرده ز رخسار معانی کشود،

Ff. 25^a—34^a are occupied by *qiṭ'as*, a few *ghazals*, and one or two short *mathnavis*. Then follow quatrains, intermixed with more *qiṭ'as*, etc., down to f. 66^b, where the first part of the volume, separated from the second part by several blank leaves, ends with the first colophon, which runs thus: —

تمت الكتاب بعون المسلك الوهاب الفقير للفقير ابراهيم ابن علي
 بل استرآبادی تمام شد من کلام ابو تراب بیك در پای تخت
 ما چین که شهر نومی نامند در تکیه صوفی محمد علی ابن
 فطحی (sic) بیك اصفهانی بتاریخ چهاردم شهر جمادی الاول سنه ۱۷۳۳

F. 70^b contains a *Fāl-nāma* (table for taking auguries after the manner of *Sortes Virgilianæ*) similar to those often prefixed to the *Dívān* of Ḥáfiz, and entitled "*Fāl-nāma-i-Khwāja Naṣir-i-Ṭūsī*".

II. The *Ṣubḥatu'l-Abrār* of *Fāmī*, beginning as usual on f. 72^b: —

ابتدا بسم الله الرحمن الرحيم، المتوالی الاحسان،

See Rieu, p. 644^b; Ethé, col. 610.

To it is prefixed a short preface (ff. 71^b—72^a) beginning: —

بسم الله الرحمن الرحيم و به نستعين
 المنة الله (sic) که باخون گر خفتم،
 يك چند چو غنچه عاقبت بشكفتم،
 از كش مكش چرخ بسی آشفتم،
 كز گوهر راز سبكه واری سفتم،
 سبحان الله اين چه گوهرها است که در نيسان احسان از
 رشحات سحاب فصل در صدف صدق گرد آمده آلت

The poem ends on f. 198^a, and is followed by the second colophon, which is almost identical with the first, save for the date (see above). It is followed by the usual invocation to 'Alī — يا علی مدد — shewing the scribe to have been a Shī'ite.

F. 198^b is inscribed with a *mukhammas* beginning.

هکرا نورد سينه سوزان کيستی، آهوی دور گرد بيابان کيستی

This is dated Šafar 17th, A. H. 1079 (سسه^{۱۷۹}?).

QUDSĪ.

No. CCXCIII.

Oo. 6. 40.

ديوان حاجی محمد جان قدسی

The *Dīvān* of Hājī Muḥammad Jān Qudsī. See Rieu, pp. 684^b—685; Pertsch's *Berlin Catalogue*, pp. 917—919; Ethé, col. 686—690.

Ff. 249 (f. 1^a blank, save for title, in English and

Persian, and a seal inscribed *محمد قائم عالمگیرشاه* l.vi; ff. 157^b—158^a, 243^a, 247^b and 248^b—249^a also blank); 23.0 × 13.0 c.; 12 l. Written in a fair *ta'liq* between gold and blue ruled margins; edges stained and mottled in various colours. There is no colophon or date, but the MS. cannot have been written long after the poet's death (A. H. 1056 = A. D. 1646—7), since the date borne by the seal at the beginning is A. H. 1071 (= A. D. 1660—1). Five blank fly-leaves at beginning.

Contents: —

Ff. 1^b—157^a, *Qasidas*, of which the first begins: —

من آن نیم که کنم سرکشی ز تیغ جفا،
چو شمع زنده سر خویش دیدم دریا،

Ff. 158^b—217^a. *Ghazals*, of which the first begins: —

داده عشقم باده نابی که میسوزد مرا،
خوردم از جام خضر آبی که میسوزد مرا،

Ff. 217^b—239^b. *Quatrains*, beginning: —

مردان همه برگ ترک عالم سازند،
کی تخت قباد و مسند جم سازند،
بر چرخ ستاره گر ندارند چه باک،
آئینه زنان نگیں خاتم سازند،

Ff. 240^a—242^b. A *Mathnavi*, beginning: —

در اثنای هر عهد از روزگار، کند اقتضا لطف پروردگار،
که از نامداران گیرند کسی، که نام نکویش بماند بسی،

Ff. 243^b—247^a. A *Mathnavi* entitled *فیل* داستان جنگ، beginning: —

بمهمانی گوش ارباب هوش یکی قصه دارم بن دار گوش،

F. 248^a. Seven *beyts* of a *Qasida* beginning: —

بعد توحید خداوند و درود مصطفی،
نعت آل پاک پیغمبر رسول مجتبی،

F. 249^b. The same seven *beyts*, with an additional one.

This MS. bears on f. 249^b the name of "Captain Wm Hays, of the Honble Company's Artillery in Bengal, 1764".

SALĪM.

N^o. CCXCIV. Add. 3154.

دیوان میرزا محمدقلی سلیم طهرانی

The *Dīvān* of Mīrzā Muḥammad-Qulī **Salīm** of **Ṭīhrān** (d. A. H. 1057 = A. D. 1647—8). See Sprenger's *Oude Catalogue*, p. 556; Rieu, pp. 738 and 796; and Ethé, col. 690—1.

Ff. 68 (ff. 1^a and 65—68 blank, save for seals and names of former owners on the first, of which the earliest is dated A. H. 1203 = A. D. 1786—7); 20.1 × 9.8 c.; 23 l. Written within golden borders in a small, neat, Persian *ta'liq*. Not dated, but evidently written before A. H. 1203 (see above). Bought of Quaritch in 1894. In his *Catalogue* for June, 1894 (N^o. 142) it is numbered 1203.

Contents: —

I. (ff. 1^b—22^b). *Qadā va Qadar*, a *mathnavī* poem on Predestination, beginning: —

شنیدم روزی از خونابه نوشی،

چو گل از پاره تن خرقه پوشی،

II. (ff. 22^b—29^a). *Qaṣīdās*, beginning: —

درین سرای پسر افسوس چند باشم آه،

پی سفر چو گدایان همیشه بر سر راه،

III. (ff. 29^a—64^a). *Ghazals* and *Quatrains*, intermixed, beginning: —

ای ز چشم خفته در چشم غزالان نازها،
 بسته رفتار خوست از کیک چشم بازا،
 IV. (ff. 64^a—64^b). *Muḡaṭṭa'āt*.

MASĪH.

Nº. CCXCV.

Add. 922.

داستان رام و سیتا تصنیف مسیح

The Story of Rám and Sítá, a Persian *mathnavi*-poem, by Masīh, written in the metre *hazaj-i-musaddas-i-mahdhuf*, and beginning: —

شری رامچندرا بی نا
 خداوندا ز جام عشق کن مست،
 که از مستی فشانم بر جهان دست،

See Rieu, p. 689^a. The manuscript is described, in an English note on f. 1^a, as “the Rámáyana of Feydí”; but as Feydí died in A. H. 1004, and this poem contains (ff. 9^a—10^b) a panegyric on Jahángír (whose accession was in A. H. 1014) as the reigning sovereign, this is an evident error. An allusion to the name of the real author. *Masīh*, is contained in the following line (f. 8^b, l. 10): —

مسیح آزاد عالم بنده تست،
 هم از این بندگی شرمنده تست،

Ff. 188 (ff. 67^b and 188^b blank); 26.5 × 13.8 c.; 15 l. Written in fair Indian *ta'liq*, headings in red. Transcribed, apparently by a Hindoo, in A. H. 1237 (= A. D. 1821—2) for one Lal-Chand (حسب الفرمایش عزیز ارجمند) (لعلچند مسکون بنیر پای مبارک شیرهماچچار صاحب).

The story of Rám and Sítá, or Persian version of

the Rámáyana (کتاب رام آیین), as it is called in a Persian note on f. 188^a, ends on f. 177^a, and is followed by a page of religious meditations (f. 177^b); a *vá-súkhht* and other poems of Mullá Waḥshí (ff. 178^a—181^a); and a *vá-súkhht* and other poems of Sa'dí (ff. 181^b—187^b, and on one of the fly-leaves at the end). On one of these fly-leaves are drawn two rough pictures of Hindoo gods.

ṢĀ'IB.

No. CCXCVI.

Add. 805.

دیوان صائب

The **Díván of Ṣā'ib** (Mírzá Muḥammad 'Alí) of Isfahán, who died, according to the chronogram of a contemporary poet, in A. H. 1088 (= A. D. 1677—8). This extensive collection of his poetry comprises:

Ghazals (Odes), ff. 1^b—511^b.

Matálib (Initial couplets for *Ghazals* and *Qasidas*), ff. 512^b—524^b.

Mutafarriqát (Miscellaneous verses), ff. 525^b—592^a.

Ff. 596 (ff. 1^a, 512^a, 525^a, and 592^b—596^b blank); 25.0 × 15.8 c.; 17 l. Written between gold margins in an excellent clear *ta'liq*. Other poems by the same author are written in *shikasta* in the margins of most pages.

Begins on f. 1^b: —

اگر نه مدد بسم الله بودی تاج عنوانها،
نگشتی تا قیامت نو خط شیرازه دیوانها،

The transcription of this manuscript was concluded by Mullá Bahrám of Tabríz at the beginning of Muḥarram, A. H. 1082 (= May 10th, A. D. 1671), that is to say during the poet's life-time.

See Rieu, pp. 693—5, and Ethé, col. 697—9.

Formerly in the possession of Archibald Swinton, Esq.

No. CCXCVII. Add. 777.

دیوان صائب

Another copy of the *Díván* of Šá'ib.

Ff. 282 (ff. 1^a and 282^b blank; f. 11 bound upside down); 21.7 × 14.3 c.; 14 l. Written in a clear but ungraceful *ta'liq*.

Begins: —

الهی در پذیر این نعره مستانه مارا .
مکن نومید از حسن قبول افسانه مارا .

Ends with the following very ungrammatical colophon: —

تمت السديوان الصايب بعون الواهب العطايا على يد اضعف
العباد الله عبد الرحمان بيك هروی بتاريخ ششم شهر جمادی
الاولی سنة سى و سه جلوسى معلی مطابق سنة يكهزار و
يكصد و يك هجرى من مقام بلد^۹ فرخنده اثر جهانگیرنگر
عرف دهاکه در عمل نواب مستنطاب معلی القاب عمدة الملك نواب
ابرهیم خان بیادگار نوشتم کلاغ پائی چند و گرنه این خط
من لایف کتانی نیست العاقبه بالعافیه.

No. CCXCVIII Add. 839.

دیوان صائب

Another copy of the *Díván* of Šá'ib.

Begins: —

زهی بغمزه جانسوز برق مذهبا
بخنده شکریں نوبهار مشربها

Ends: —

میستوان کرد آشنا با خاک پشت آسمان
صائب از همت اگر اقبال فرماید کسی

Ff. 112; 31.5×17.0 c.; 17 l. of one *beyt* each in the central portion of each page, which is divided from the margin by columns doubly ruled in red. The margins contain a variable number of lines, of one *mişrú'* each.

The MS. concludes with a colophon stating that the transcription was completed on the 5th of *Dhú'l-Hijja* A. H. 1127 (Dec. 2nd, A. D. 1715) in the fourth year of Bahádur Sháh's reign by Sheykh Budhín b. Sheykh Muḥammad Ḥámid for the Brahmin Lála Sanbhú Báth.

Written in a clear *ta'liq* on fawn-coloured paper.

Nº. CCXCIX.

Add. 209 (Lewis 27).

دیوان صائب

Another copy of the *Díván* of Šá'ib.

Begins like Add. 24,001 of the British Museum and Nº. 1131 (*ghazals*) of the Bodleian: —

اگر نه مدّ بسم الله بودی تساج عنوانها،
نگشتی تا قیامت نو خط شیراز دیوانها،

Ff. 184 (ff. 1^a, 180^b—184^b blank); 21.4×13.2 c.; 19 l. Written in a fair Indian *ta'liq*; headings and last *beyts* generally in red.

The first blank page at the beginning bears the following inscription in Persian: —

دیوان صائب مختصر که در ربع مسکون پیدا نمی شود،

Under this is written: — "*Diván Saieb, i. e. Opera sive Poemata* (sic) *Poetae Saieb quæ magna ex parte alia sunt, ab illis, quæ Numº 26 habentur*". Nº. 26 (Add.

208) of the Lewis collection is, however, the *Díván* of Háfiz, not Šá'ib.

Nº. CCC. Add. 231 (Lewis A).

دیوان صائب

Another copy of the *Díván* of Šá'ib.

Ff. 351 (ff. 1^a and 351^b blank); 31.2 × 20.0 c.; 18 l. Written in a plain Indian *ta'liq* of modern date. No colophon.

Begins: —

غیر حق را میدهی ره در حریم دل چرا،
میکشی بر صفحۀ هستی خط باطل چرا،

Nº. CCCI. Add. 801.

دیوان صانع

The *Díván* of Šáni' of Balgrám. See Rieu, pp. 718—9.

Ff. 140 (ff. 1^a—5^b blank; on f. 6^a are inscribed 3 quatrains, the first giving the names of the old Persian months and their order, the second the Turkish names of the twelve years composing the Turkish cycle, and the third a Persian translation of the same; on f. 6^b are inscribed the names of the English months with the number of days in each; ff. 7^a—8^a, 15^b—16^a, 29^a, 49^b—51^a, 52^a—52^b, 113^b—114^a, and 133^a—140^b blank); 22.0 × 15.2 c.; 13 l. Written in a clear but ugly Indian *ta'liq*.

Begins on f. 8^b with a *tarji'-band* of nine strophes of which this is the first couplet:

فریاد که دل بسینه خون شد:.
با آشک ز دیدۀ ام برون شد:.

This is followed by a *mukhammas* (f. 12^b) beginning: —

نه بر جور و جفای روزگارم گریه می آید.:

نه بر این طالع ناسازگارم گریه می آید.:

Then comes a second *mukhammas* (f. 13^b) beginning: —

يك زمان رحم بحال دل ناشاد كنيد.:

فوج غم بر سر ما تاخته امداد كنيد.:

Then comes a third *mukhammas* (f. 14^a) beginning: —

ای خوش آندم که کنم طی بیابان نجف.:

بندم احرام طواف در خاقان نجف.:

The *ghazals* begin on f. 16^b with the following couplet: —

ز تو ای خرد ندیدم چو کشاد کار خود را.:

به جنون حواله کردم همه کار و بار خود را.:

The *rubā'is*, thirty in number, extend from f. 129^a to f. 132^b, on which the manuscript ends with the following colophon: —

الحمد لله و المنة که بتاريخ بیست و یکم شهر شوال ۱۱۹۷ هجری رسول الثقلین سید الکونین محمد مصطفی صلی الله علیه و اله و سلم دیوان فصاحت و بلاغت نشان قبله دو جهان و کعبه جاودان شیخ نظام الدین احمد صاحب صانع بلغرامی بموجب ارشاد چاچا صاحب قبله و کعبه دو جهان شیخ حیات النبی (?) صاحب بخط خام بنده محمد حسن در بندر کلکته صورت اختتام یافت.

TAJALLÁ.

No. CCCII.

Add. 574.

معراج الخیال

A fragment of 253 *beyts* from the *Mi'rāju'l-Khiyál* of Mullá 'Alí Ridá poetically surnamed Tajallá, a *mathnaví* poem in the metre *hasaj-i-musaddas*, beginning as usual: —

در سرم دیگر هوای عشق یار، رخت طرح آشیان از خار خار،
شوق بر گرد دلم پیر میزند، از طپیدن حلقه بر در میزند،

In the colophon (on f. 9^o), which is dated May 2nd, A. D. 1823, it is styled simply *مثنوی تجلی* (erroneously written *منسوی تحلی*). Copied in Calcutta by Ranjít(?) Singh (سرمد حب سنگه).

See Rieu, p. 738; Ethé, coll. 699—700.

Ff. 9 (f. 1^a blank); 27.6 × 20.0 c.; 15 l. Written in plain Indian *ta'liq*.

GHULÁM RIDÁ.

No. CCCIII.

Add. 1087.

مدح ابو المنصور سکندر جاه
تصنیف غلام رضا خان

A Panegyric on Sikandar Jáh, who was Nizám of Haydarábád from A. H. 1218 to A. H. 1244 (= A. D. 1803—1828), in mixed prose and verse, by Ghulám Ridá Khán. F. 1^a bears the seal of Sikandar Jáh; the Library stamp of May 28, 1873, with the words "From Professor W^m Wright" beneath it; and, in Persian, the

endorsement *قصیده غلام رضا خان*. The term *qasida* is, however, in no wise applicable to the text, which is a mixture of *mathnavi* verse and ornate prose.

Ff. 18 (ff. 1^a, 16^b—18^b blank); 26.5 × 17.0 c.; 7 l. separated from one another by thin red transverse lines. Written in a large, legible, Indian *ta'liq* between margins of gold and colours. F. 1^b is adorned with an illuminated heading in which two spaces are left, of which the upper one contains the '*Bism'illāh*', and the lower one the following title in red: —

هذا كلام في المدح ابو المنصور سکنندر جناه سليمان حشم
صاحب عالم وليعهد مرزا واجد على بهادر ابد الله اجلاله
واقباله،

The Panegyric opens with a *mathnavi* poem of 14 couplets, beginning: —

شبی در تفکر باحوال ریش، سر خود نهادم بزانوی خویش،

The prose portion begins on f. 3^b, l. 4, as follows: —

آغاز نثر از آب رحمت نیسان که او حضرت باری بقدرت کامله
خود هر قطراتش را بدهان اصداغ بکور رسانیده الخ

The generosity, courage, amiability, and good sense of Sikandar Jāh are successively celebrated in florid, bombastic prose, mixed with verse, ending on f. 16^a with the following colophon, from which this would appear to be the author's autograph copy: —

این چند حروف گذرانیده از خط بی ربط کترین بندگان
خدا الخاطی المخطی غلام رضا،

KHÁQÁN.

No. CCCIV

Add. 2627.

دیران خانان

The **Díván of Kháqán**, that is, of Fath-‘Alí Sháh Qájár (A. H. 1212—1250). See Rieu, pp. 720^b—722^b; Ethé, col. 730—731.

Ff. 136 (ff. 1^a, 14^a, 134^b—136^b blank); 22.1 × 14.2 c.; 14 l. Written in good Persian *shikasta-ámiz* of the present century, within margins ruled in colours.

Contents:

Ff. 1^b—5^a. Prose preface, written in a very florid and ornate style, by Mírzá Muḥammad Šádiq-i-Marvazí, who was for some time State Chronicler (*Vaqáyit-nigár*) to Fath-‘Alí Sháh, and who composed the *Tárikh-i-Fahán-drá* (see Rieu, p. 200^b) and sundry other works. A short notice of his life (13 lines) is given by Riḍa-Qulí Khán *Lálá-báshí* at the end of the (supplementary) ninth volume of the *Rawḍatu’š-Šafá*. This preface begins: —

(sic) دیباچه کتاب دانش و عنوان دیوان بینش و حمد ثنای
خاقانی است آنخ

Ff. 5^b—13^b. *Qasidas*, beginning: —

ای منفعل ز ماه رخت مهر خاوری،
شد چشم در جهان بتو رسم ستمگری،

Ff. 14^b—75^a. First *diván*, beginning: —

دور از رخ گلغام تو در سینه دارم خارها،
در تو بر جان و دلم تا حشر دارد کارها،
از مهر روی گلرخان در سینه دارم خارها،
آتش بجان و دل زنند این آتشین رخسارها،

The second of these *beys* is that with which other manuscripts of the *ghazals* commence. Cf. Rieu and Ethé, *loc. cit.*

Ff. 75^a—112^b. Second *divân*, beginning: —

با شمع خویش گفتم سوز گداز خود را،
آخر ز پسرده بیرون دادیم راز خود را،

Ff. 112^b—113^b. *Muqatta'ât*, beginning: —

بگذر طبیب از من بر دیگری به پرداز،
بگذار تا بمیرم با من چکار داری،

Ff. 114^a—115^a. A *tarkib-band*, beginning: —

تو پادشهی و من فقیرم، رجمی بمن ای جوان که پیروم،

Ff. 115^b—124^a. *Mathnavîs*, beginning: —

یکی زد طعنه بر حاجنون دلریش،
که تا کی میزنی بر دل زغم نیش،

Ff. 124^b—128^a. Religious poems, beginning: —

در حیرتم که چرا غرق خون نشد،
در ماتم حسین زمین واژگون نشد،

Ff. 131^a—134^a. Quatrains, beginning: —

این گلرخ یار گلهزاری بوده است،
این نرگس چشم مست یاری بوده است،
این لاله غرق خون که اندر باغ است،
دلباخته و داغداري بوده است،

F. 134^b (otherwise blank) bears the Library stamp of
May 22nd, 1886.

ANTHOLOGIES, ETC.

No. CCCV.

Ll. 6. 15.

Four tracts, bound in one volume, containing selections of Persian poetry, mostly of a mystical or religious character, by many different poets.

Ff. 122 (ff. 1^a, 98^a—99^b, 106^b—107^a, 114^b—115^a, and 122^b blank); 18.0 × 12.2 c.; 11—14 l. On f. 1^a is an

Arabic note, in a good *naskh* hand, stating that the book belonged to Muṣṭafá b. Sheykh Ibráhím, of the Oweysí order of dervishes, whose seal is appended. The only colophon is at the bottom of f. 122^a (at the end of the book), and gives A. H. 976 (A. D. 1568—9) as the date of completion. The contents are as follows:—

I (ff. 1—80). A number of *ghazals*, *qaṣidas*, *mukhammasát* (several of these being *taḍmíns*) *matnawís*, and other kinds of poems by Ahlí, Amír Khusraw, Anvarí, Aṣaffí, ‘Aṭṭár, Ádhari, Farídún, Ḥáfiz, Halákí, Ḥayráni, Hilálí, Ibn Ḥusám, Humáyún, ‘Imád; Jámí, Qásim, Kamál, Kátibí, Khwájú, Múmin, Riyádí, Sa’dí, Shamsu’d-Dín of Tabríz, Ibn Síná, Ṭúsí, and Ibn Yamín.

II (ff. 81^b—97^b). The *Bulbul-náma* (بلبل نامه) of Sheykh Faridu’d-Dín ‘Aṭṭár. See Rieu, p. 580^b; Ethe, col. 498 *et seq.* Begins:—

قلم بر دار و راز دل عیان کن سر آغازش بنام غیب دان کن

Ends:—

زهی عطار خوش گفتار باشی ازین گفتار بر خوردار باشی

Some verses from Ḥáfiz are written on the blank page at the beginning (f. 81^a), and on the lower half and in the margin of the last page.

III (ff. 99^b—106^a). *Ghazals* of Iláhí (see Rieu, pp. 687^b and 1091^b), with which are interspersed one or two by Sadíd, Sa’dí, Ahlí, Kátibí, and Khusraw, together with one long *ghazal* by Sháh Ni‘matu’lláh, which occupies the whole of f. 106^a.

IV (ff. 107^b—114^a). The *Charkhiyyát* of Mullá Nizám of Astarábád, in praise of ‘Alí, beginning:—

فضای باختر شد شام گلگون از می حمرا

که آمد چرخ را در کوه مغرب شبش بر خارا

(Another *Charkhiyyát*, by Ibn Ḥusám, written in the same metre, and beginning:—

چو این خاتون خوش منظر ازین قصر بهشت آسا
 برون شد همچو از جنت دل آغشته باخون حوا

occurs in the earlier portion of the MS. at f. 19^a *et seq.*) This poem ends on f. 111^b, and was written by Darvīsh Huseyn on Muḥarram 10th, A. H. 1001 (Oct. 17th, A. D. 1592).

Ends: —

عروجی شد خیالم را ازین اندیشه زین معنی
 مسما شد بمعراج الخیال این گفتهء غرا

Its proper title would therefore appear to be معراج الخیال. The few remaining pages of this part of the MS. (ff. 112^a—114^a) contain stray poems by Ahlī, Ḥáfiz, and Jámī.

V (ff. 115^b—122^a). A mystical homily, beginning: —

ای ز دردت خستگانرا بوی درمان آمده
 یاد تو مر عاشقانرا مونس جان آمده
 صد هزاران همچو موسی هست در هر گوشه
 ربّ ارنی گو شده دیدار جویان آمده
 آلهی جز از درگاه تو درگاهی نیست و بجز از تو بنوراهی
 نیست دریاب کسی را که جز از تواس پناهی نیست آتخ

This tract is carefully written in good *ta'liq* between illuminated borders, and is dated in the colophon A. H. 976 (A. D. 1568—9). The first three lines on the second page (f. 116^a) have, unfortunately, been smudged and partially obliterated by the *'unvān*.

No. CCCVI.

Add. 427.

A note-book containing Arabic prayers, fragments from the Qur'án, talismans, verses and poems from Ḥafiz and other Persian and Hindustání poets, and,

(ff. 22^b—28^b) *ghazals* ascribed to Sultān Abū'l-Qásim Maḥmūd of Ghazna.

Ff. 58 (ff. 36, 48—50, 52—54 and 57 missing); 16.0 × 12.0 c. The handwriting, as well as the number of lines to the page, varies.

The more important contents are as follows: —

Ff. 1^a—2^a. The 78th *sūra* of the Qur'án (سورة النبا).

Ff. 2^b—22^a. *Ghazals* taken for the most part from the Díván of Ḥáfiz.

Ff. 22^b—28^b. Thirty-one *ghazals* (one in each letter of the alphabet except ب) ascribed to Sultān Maḥmūd (سلطان منبع العرفان ابو القاسم محمود غزنوی), and addressed to Iyáz, whose name, as well as the *takhalluṣ* "Maḥmūd", occurs in the last *beyt* of each *ghazal*.

Ff. 29^a—33^a. An Arabic prayer, and a number of *ghazals*, chiefly in Hindustání.

F. 33^b. Blank.

F. 34^a. The 108th *sūra* of the Qur'án (سورة الكوثر).

F. 34^b. A *ghazal* of Hilálí, another of Khusraw, and the 94th *sūra* of the Qur'án.

Ff. 35^a—35^b. A *tarkib-band*.

F. 36. Missing. F. 37^a. Blank.

Ff. 37^b—39^a. *Ghazals*, mostly from the Díván of Ḥáfiz.

F. 39^b. The 112th *sūra* of the Qur'án.

F. 40^a. Blank. Ff. 40^b—41^b. Doggerel rhymes, charms, etc. F. 42^a. Blank.

Ff. 42^b—47^b. Charms, talismans, and magical formulæ.

Ff. 48—50. Missing. Ff. 51^a. A prescription. Ff. 51^b. Blank. Ff. 52—54. Missing.

F. 55^a. Blank. The remaining leaves contain nothing of the slightest importance.

No. CCCVII.

Dd. 5. 57.

A note-book, containing 96 leaves of tinted paper, measuring 20.7 × 11.7 c.; mostly blank, evidently de-

signed for a common-place book. A few select passages of Persian poetry are inscribed on the following pages: — ff. 13^a, 17^a, 28^b, 29^a, 29^b, 37^a, 37^b, 51^b, 52^a, 52^b, 58^b, 62^a, 69^a, 73^b, 74^b, 75^a, 76^b, 78^b, 80^b, 94^b and 95^b. None of these seem to be of any special interest or importance.

STORIES AND PROVERBS.

No. CCCVIII. Ff. 2. 21.

حکایات از طوطی نامه ضیاء الدین ناخشی

Stories from the **Tūtī-nāma** ("Tales of a Parrot") of Diyā'u'd-Dīn Nakhshabī (d. A. H. 751). See Rieu, pp. 740—741, and 753—754; Ethé, col. 424—426.

Ff. 172 (ff. 1^a and 171^b—172^b blank); 24.8 × 17.0 c.; 17 l. Written in a good, clear *ta'liq*. Headings and punctuation in red. Not dated.

Begins: —

حکایات چند از کتاب طوطینامه که تصنیف ضیاء ناخشی
است آنرا درین نسخه اندراج مینماید و حاصل آن حکایات
و افسانه‌ها آنست که بازرگان زاده در خانه طوطی و شارک
تویا داشت آلتخ

This abridgement contains 48 stories in all, *viz.* —

1 st night, f. 2 ^b .	12 th night, f. 43 ^a .	22 nd night, f. 66 ^b .
2 nd " f. 8 ^a .	13 th " f. 46 ^a .	23 rd " f. 69 ^b .
3 rd " f. 10 ^b .	15 th " f. 47 ^a .	24 th " f. 72 ^a .
4 th " f. 14 ^b .	16 th " f. 50 ^a .	25 th " f. 74 ^b .
5 th " f. 19 ^a .	17 th " f. 52 ^b .	26 th " f. 78 ^a .
6 th " f. 23 ^a .	18 th " f. 55 ^b .	27 th " f. 80 ^b .
7 th " f. 26 ^a .	19 th " f. 59 ^b .	28 th " f. 83 ^a .
8 th " f. 30 ^a .	20 th " f. 61 ^b .	29 th " f. 85 ^b .
9 th " f. 39 ^b .	21 st " f. 64 ^a .	30 th " f. 89 ^a .

31 st night, f. 92 ^a .	38 th night, f. 114 ^b .	45 th night, f. 137 ^b .
32 nd " f. 94 ^b .	39 th " f. 116 ^b .	46 th " f. 140 ^b .
33 rd " f. 99 ^b .	40 th " f. 119 ^b .	48 th " f. 149 ^a .
34 th " f. 102 ^b .	41 st " f. 122 ^b .	49 th " f. 153 ^b .
35 th " f. 105 ^b .	42 nd " f. 125 ^b .	50 th " f. 156 ^b .
36 th " f. 108 ^b .	43 rd " f. 131 ^b .	51 st " f. 161 ^a .
37 th " f. 112 ^a .	44 th " f. 134 ^b .	52 nd " f. 165 ^b .

No. CCCIX. Add. 187 (Lewis 8).

طوطی نامهء ضیای ناکشبی

Another copy of the **Tūtī-nāma** ("Tales of a Parrot") of **Diyā-yi-Nakhshabī**. See Ethé's *Catalogue*, col. 424—6, especially N°. 448, with which this MS. agrees, at any rate as regards the opening words: —

لحمد لله رب العالمین و العاقبة للمتقين . . . آمّا بعد چنین
گوید قایل این رسایل و کامل این فصایل آلتخ

Ff. 263 (f. 1^a blank); 31.2 × 19.8 c.; 13 lines to the page. Written in an ungraceful but perfectly legible Indian *ta'liq*; punctuation and headings of stories in red. No colophon or date.

No. CCCX. Add. 196 (Lewis 16).

انوار سهیلی لحسین واعظ کاشفی

The **Anvár-i-Suheyli**, **Huseyn b. 'Alī el-Vá'iz el-Káshifī's** well-known version of the story of Kalila and Dimna. See Rieu, pp. 9 and 756; Ethé, col. 418—419.

Begins as usual: —

سپاس از دل و ابد مر خداوندی را که کران تا کران آلتخ

Ff. 274 (f. 274 blank); 26.5 × 17.5 c.; 14—19 l. Written in a poor Indian *ta'liq*; headings in red. No date or colophon.

No. CCCXI. Add. 197 (Lewis 17).

The same work.

Ff. 549 (f. 1^a originally formed part of an older work on grammar in Arabic with a Persian Commentary; f. 19^b is almost entirely blank, but there is no break in the text; f. 549^b contains a Hindoo genealogy written in red); 23.3 × 16.6 c.; 17 lines to the page. Written in a poor Indian *ta'liq*; headings and overlinings in red.

Dated in colophon (on f. 549^a) Monday the 7th of Rabī' I, A. H. 1000 (= Dec. 23, A. D. 1591). Scribe's name, apparently, *Fagjivandās*.

No. CCCXII. Add. 234 (Lewis D).

انوار سهیلی

Another copy of the *Anvār-i-Suheyli*.

The first five lines of the preface (in praise of God) are wanting, though there is no appearance of a lacuna, the opening words being: —

لِى مَعَ اللّٰهِ نَكْتَهُ دَانَ وَ عَلَمَكَ مَا لَمْ تَكُنْ تَعْلَمُ رَوْشَن بِيَان
 اَنَا أَفْصَحُ الْعَرَبِ وَالْعَاجِمِ الْخ

Ff. 326 (ff. 1^a and 326^b blank); 31.0 × 20.0 c.; 17 l. Written in an ugly Indian *ta'liq* hand; headings in red. No colophon or date.

No. CCCXIII. Add. 235 (Lewis E).

انوار سهیلی

The same work, with exactly the same omission in the preface, and again with no sign of a lacuna. Both of these MSS. would therefore seem to derive from one original in which these lines were missing.

Ff. 192 (ff. 1^a and 190—192 blank); 34.5 × 19.8 c.; 21 l. Written in a small, neat *ta'liq* hand; headings in red.

Dated Wednesday, 14th of Jumádá II, A. H. 1094 (= June 11, A. D. 1683). Copyist: 'Abdu'l-Majíd.

From a Persian note on f. 175^b, bearing dates Ramaḍán 1, A. H. 1114 (= Jan. 19, A. D. 1703), and the last day of Dhu'l-Qa'da of the same year (= April 17th, A. D. 1703), and signed 'Alí-Qulí, the MS. appears to have belonged at that time to one Maḥmúd Beg, to whom the honorific titles *عالیجاء نظارت پناه* are given.

Nos. CCCXIV—CCCXV.

Add. 232, Add. 233 (Lewis B and C).

عیار دانش لابی الفضل بن مبارک

The '*Iyār-i-Dānish* ("Touchstone of Knowledge"), a well-known recension of the story of Kalíla and Dimna (*Anvār-i-Suheyli*), made for the Emperor Akbar by his celebrated minister **Abu'l-Faḍl b. Mubárák**. See Rieu, pp. 247 and 756—7; Ethé, col. 420.

Begins as usual: —

سپاس ازل و ابد خداوندی را که کران تا کران آتخ

The manuscript, written continuously, has been divided into two volumes, of which the *first* (ff. 1—332) contains Books I—III, and the second (ff. 333—710) from Book IV to the end.

Ff. 710 (ff. 1^a and 710^b blank; f. 24^a blank, all but one line, probably owing to a lacuna in the original from which this copy was made); 31.2 × 19.4 c.; 14 l.

Written in a large, clear, ungraceful Indian *ta'liq*; headings in red.

In the colophon (on f. 710^a) the date of completion is given as Wednesday, Ramaḍán 13th, A. H. 1124

(= Oct. 14th, A. D. 1712), and the name of the copyist as 'Abdu'r-Raḥmān b. Sheykh Faqír Muḥammad Qádirí. The copy was made for some Christian priest (پادری), probably Archdeacon Lewis.

No. CCCXVI. Add. 828.

عیار دانش از تصنیف ابو الفضل بن مبارک

Another copy of the 'Iyār-i-Dānish.

Ff. 329 (f. 1^a blank); 25.5 × 16.5 c.; 15 l. Written in a good Indian *ta'liq* between margins ruled in colours. Dated Dhú'l-Qa'da 28th, A. H. 1222 (= Jan. 27th, A. D. 1808). A Persian note on one of the fly-leaves at the end states that the manuscript was bought for 11 rupees for Colonel Stopford (استناب فرد صاحب) by Munshí Sharafu'd-Dín Aḥmad in A. D. 1833. It appears to have been originally transcribed for

one Déwál (دیوالصاحب امانی و آمل).

Begins as usual: —

سپاس از و ابد خداوندی را که کران تا کران از آشکار و
نهان پرتو آفتاب عالمتاب جمال اوست آتخ

No. CCCXVII. Add. 834.

زینت المجالس

The *Zínatu'l-Majális* (*Ornament of Assemblies*) composed by *Majdu'd-Dín Muḥammad-el-Ḥasaní*, surnamed *Majdí*, about A. H. 1004 (A. D. 1596). The work, "a vast collection of anecdotes and stories, containing also historical, geographical, and other miscellaneous notices", is fully described, and its contents stated, by Rieu, pp. 758—9. With this description the present MS. fully agrees, except that sections 9 and 10 of Chapter IX (the concluding sections of the work) appear

to be missing. The index of contents prefixed to this chapter (Ch. IX) agrees with that given by Rieu, but in the text the latter part of section 6 (on the ermine, etc.) is made to form a separate section numbered 7, whereby the numbering of the following sections is affected, so that the MS. appears to include the whole of section 9, which, as above stated, is really omitted. These two last sections cannot have been included at all in the MS., section 8 being immediately followed by the colophon, which runs as follows: —

تَمَّتِ الْكِتَابُ زِينَتِ الْمَجَالِسِ فِي اثْنَانِ عَشَرَ شَهْرَ مُحَرَّمٍ لِلْحَرَامِ
سَنَةِ أَحَدٍ تِسْعِينَ أَلْفٍ مِنْ هَاجِرَةِ النَّبِيِّ عَلَيْهِ الصَّلَوَاتُ وَ
السَّلَامُ حَرَّرَهُ الْفَقِيرُ الْخَفِيرُ الدَّاعِي حَاجِي بَايَسَنْقَرِ بْنِ مَرْحُومِ
مَغْفُورٍ عَلَى بَيْتِكَ وَآخِرُ أَيُّكُمِي دُورِ

The following *beyt* is written in red half on one side and half on the other of the colophon: —

غَرِيفَ رَحْمَتِ يَزِيدَانَ كَسَى بَادُ . . . كَهْ كَاتِبَرَا بِالْحَمْدِ كُنْدِ يَادُ . . .

Another *beyt* is written, also in red, below the colophon, but the first half of it has been torn off. The second *mišrā'* is: —

زَانِكُهُ مِنْ بِنْدَةِ گَنَهْ كَارَمُ . . .

The MS. contains ff. 281, of 29.0×19.25 c., and 25 l. It is written in a small, clear *ta'liq*, somewhat lacking in grace, titles and names being inserted in red. The transcriber, as stated in the colophon, was Hájí Báý-sanqar b. 'Alí Beg, and he completed his work on Muḥarram 12th, A. H. 1091 (Feb. 13, A. D. 1680). Sixteen supplementary blank leaves have been inserted at the beginning of the MS., and twelve at the end.

Begins, as usual, with the following quatrain: —

ثَنَائِي نَا مَتْنَاهِي وَ حَمْدِ نَا مَحْصُورُ . . .

بِهَرِو سَزَاسْتِ كِه شَدِ هَرِ دُو كُونِ اَزِ اَوِ مَعْمُورُ . . .

بصد زبان اگرش سالها بگوئی حمد.

بقدر عشر عشیری نباشدت مقدر.

The name of the author occurs on f. 1^b, l. 12, and the title of the work on f. 2^a, l. 8.

The beginnings of the chapters (*juz'*), each of which contains 10 sections, are as follows.

Chapter I begins on f. 2^a. Chapter V begins on f. 163^b.

" II " f. 87^b. " VI " f. 178^b.

" III " f. 128^b. " VII " f. 191^a.

" IV " f. 148^a. " VIII " f. 206^b.

Chapter IX begins on f. 227^a.

No. CCCXVIII. Add. 414.

سنگھاسن بتیسی

A Persian translation of the well-known *Singhásan-batísí*, or thirty-two tales of the throne, which does

not agree with the versions described by Rieu (pp. 763^a, 1006^b) or Pertsch (*Berlin Catalogue*, pp. 1034—6), contains no indication of the translator's name or circumstances, and begins abruptly after the *Bismilláh* as follows: —

آورده اند که وقتی سری مهادیو بر کیلاس که تختگاه جلوس
مهادیو بر آنست جلوه فرمای بودند آنخ

Ends equally abruptly at the conclusion of the 32nd tale as follows: —

این افسانه سی و دو پوتلیء سنگھاسن بتیسی که میگویند
تمام شد بتاریخ سیوم ماه شوال ۱۲۲۷ هجری

No. CCCXIX. Add. 2669.

قصهء حاتم طائی

The story of Ḥátim Ṭá'ī. See Rieu, p. 764^a; and Ethé, col. 426—427, especially N^o. 451 in the last, with which the opening of this manuscript, even in its mistakes, almost exactly corresponds.

Ff. 139 (ff. 1^a and 139^b blank); 24.0 × 15.2 c.; 15—20 l. Written in a poor, but legible, Indian *ta'liq*. Copied by Húral Singh (هورل سنگه), and completed on April 25th, A. D. 1799. Belonged formerly to George Anderson of Garh-'Azím.

Begins: —

سپاس بی قیاس مر پروردگار را جلشأنه (sic) و جلاله و هزاران
 نعت بر آن سرور کاینات احمد مصطفی و محمد مجتبی صلی
 الله علیه و سلم، اما بعد حمد و سناء (sic) روایان (sic)
 اخبار و ناقلان آثار چنین روایت کرده اند در بیان توفد
 طی بن کهلان بن آس بن نخشب (تخت) (Thus corrected from
 بن نظرت بن قحطان بن هند آورده اند آخ)

No. CCCXX. Add. 822.

بهار دانش

The Bahár-i-Dánish, or romance of Jahándár Sul-tán and Bahravár Bánú, by Sheykh 'Ináyatu'lláh, who died on the 19th of Jumádá I, A. H. 1088 (= July 20th, A. D. 1677). See Rieu, pp. 263 and 765—6; Ethé, *Catalogue*, col. 434—5.

Ff. 368 (ff. 7^a—9^a, and 367^a—368^b blank); 25.0 × 16.0 c.; 15 l. Copied in Kánpúr (Cawnpore) for Mr. John Mc Queen by his *munshi* Seyyid A'zam 'Alí of Iláh-ábád, and completed on the 2nd of Muḥarram A. H.

1198, corresponding to the 28th of November [A. D. 1783], in the 25th year of the reign of Sháh 'Álam. Written throughout in a clear but ungraceful Indian *ta'liq*, titles and headings in red.

The text of the *Bahár-i-Dánish* begins on f. 9^b in the usual way: —

فاتحه كتاب مستطاب آفرينش و پيروي حقيقه دانش و بينش آخ

It ends on f. 366^a with two *mathnaví* beyts, of which the last is as follows: —

زبان را گوشمال واجبى به:.

كه هست از هر چه گوئى خامشى به:.

This is followed by the colophon, which extends to f. 366^b. The scribe, besides the details above given, says that he copied the book in great haste from a bad and inaccurate manuscript, the mistakes of which he tried to correct as far as he could. Occupying ff. 1^a—6^b is a rhymed glossary of Arabic and Persian words with their Hindústání equivalents (similar in character to the well-known *Nisáb* of Abú Naṣr Faráhí) beginning: —

خالق بارى سرچين هار واحد ايك بدان كرتار
ع ف ه ع ه

and ending: —

چريدن باغيدن لاغيد نجان چرنا كهيلنا روتنها مان
ف ف ف ع ه ه
دو جك رهيا خسرو نام خالق بارى بهي تمام

This poem consists of 160 *beyts*, and its transcription was concluded on the 28th of September [A. D. 1783], corresponding to the *salkh* of Shawwál [A. H. 1197], by the same Seyyid A'zam 'Alí.

Nº. CCCXXI. Oo. 6. 39.

بهار دانش تصنیف شیخ عنایت الله

Another copy of the **Bahár-i-Dánish**.

Ff. 356 (ff. 1^a, 355, 356 blank; 6 blank fly-leaves at beginning and 5 at end); 22.8 X 13.5 c.; 17 l. Written in several different *ta'liq* hands, those nearest the beginning being the most graceful, though all are fairly legible. Transcribed at Benares for the Nawwáb 'Alí Ibráhím Khán, and completed on Tuesday, Šafar 3rd, year omitted.

Begins as usual: —

فاتحهء كتاب مستطاب آفرینش و پیرایه صکیفهء دانش و بینش
حمد خداوند آفرین

Nº. CCCXXII. Add. 421.

منتخب بهار دانش

Selected tales from the **Bahár-i-Dánish** of Sheykh 'Ináyatu'lláh.

Begins: —

بعد از حمد و ثنای الهی و نعت حضرت رسالت پناهی صلی
الله علیه و سلم معلوم باد که در ایام سلف و زمان پاستان
در ممالك وسعت آباد هندوستان جنت نشان صاحب افسری
بود عالیشان آفرین

In a concluding note, which occupies the whole of f. 156^b, the scribe gives his name as 'Azimatu'lláh b. Sheykh Seyfu'lláh b. Sheykh Murtaḍá, resident in the borough of Sayána (قصیهء سیانہ), and states that the transcription of these *Selections from the Bahár-i-Dánish* of [Sheykh] 'Ináyatu'lláh (تصنیف بهار دانش منتخب) نسخہء

(عنایت الله) was concluded in the beginning of *Dhu 'l-Hijja*, in the sixth year of the reign of Aḥmad Sháh (A. D. 1754).

The MS. is written throughout in a bad Indian *ta'liq*, headings and titles being in red. Each page is numbered, both with ordinary numerals and in *raqam*, but in many places these numbers, and in some cases the catch-words, have disappeared, owing to the cutting down of the pages. A note on the first page states that the MS. consisted of 160 leaves, but of these a good many are now missing, *viz.*: — ff. 25—48 (sheets 4, 5, and 6); ff. 113—118; f. 131; ff. 145—153; and ff. 157—160 (blank). The text ends at the bottom of f. 156^a, and the colophon on f. 156^b. Each page measures 18.9 × 12.0 c., and contains 12 l.

No. CCCXXIII. Add. 311.

قصه‌های فارسی و هندی

A volume of ff. 189, measuring 30.2 × 19.5 c., and written throughout, in a scrawly Indian *ta'liq* of quite modern date, irregularly across the pages in various oblique directions. It consists of three separate parts, divided from one another by blank leaves, of which the first only is Persian ¹).

I. Part of a Persian version of the *Alf leyla wa leyla* or "Arabian Nights", comprising the first 135 nights. The arrangement does not seem to agree very closely with the Arabic text of Buláq, as will be seen by comparing the following 11 nights with that edition of the original.

F. 8^b. First night, story of the Merchant and the 'Ifrit.

1) The Hindustání parts (II and III) of the MS. have now been removed from the Persian, and bound in a separate volume (Add. 311²).

F. 10^a. Story of the first old man, under the 4th night.

F. 11^b. " " " second " " " " 6th night.

F. 13^a. " " " third " " " " 8th night.

F. 13^b. Story of the Fisherman and the 'Ifrit, under the 8th or 9th night.

F. 14^b. The 'Ifrit's story, under the 10th night.

F. 16^a. Story of the King of Greece and the physician Dúbán, under the 11th night.

This portion of the MS. contains ff. 103 (ff. 1^a and 103^b blank), and begins: —

راویان عجائب قصص و اخبار و حاکیان بدایع سوانح لیل و
نهار از احوال سلطنت ساسانیان که از سلاطین قدیم عجم
اند و آنها بساط مملکت خودها بر تمامی جزایر و سواحل
بحار عجم که تا بسرحد چین مسافتی عظیم دارد گسترده اند
چنین حکایت میکنند آنچ

II¹. The well-known "Story of the Four Dervishes"
(قصهٔ چار درویش) in Hindustání. Ff. 62 (ff. 1^a, 61 and
62 blank). Begins: —

سبحان الله کیا صانع هی که جسنی ایک مٹھی خاک سی
کیا کیا صورتین آنچ

This is dated (on f. 60^b) A. H. 1229 (= A. D. 1814).

III¹. Other tales in Hindustání, mostly short anecdotes and pleasantries, endorsed in red on f. 1^a نقلیات
هندی. Ff. 24 (f. 1^a blank).

The manuscript would seem to have been presented,
on Dec. 13th, 1864, by the Rev. Professor Mayor to
the late Professor Palmer, by whom it was given to
the Library.

1) See note at foot of preceding page.

No. CCCXXIV. Add. 566.

Transcripts made by Prof. S. Lee.

A note-book of 143 ff., measuring 22.5×18.5 c., in which the following texts and fragments, transcribed by Prof. Samuel Lee about A. D. 1813, are contained:—

I (ff. 3—93, on the *rectos* of the leaves only). The **Mufarriḥu 'l-Qulúb**, a well-known Persian version of the *Hitopadesa* made by **Táju 'd-Dín b. Mu'ínu 'd-Dín Malikí**, transcribed, according to Lee's note on f. 1^a, "from a manuscript said to have been brought from the Imperial Library at Dehli." This note is dated Feb. 25th, 1813, Shrewsbury. The colophon of the original MS., included in Lee's transcript, is dated Šafar 11th, A. H. 1112 (= July 28, A. D. 1700). See Rieu, p. 757; Pertsch's *Berlin Catalogue*, pp. 1033—4. Begins:—

سپاس بیقیاس مر حضرت شایرا که از جمله بندگان خویش آید

II (ff. 95^a—98^a, *rectos* only, with English translation of beginning on f. 94^b, opposite the corresponding portion of the text). Lee's transcript of the preface to some Anthology of Arabic poetry compiled in A. H. 384, beginning:—

بسم الله الرحمن الرحيم و به نستعين و صلى الله على محمد و آله حمدا لله خير ما بُدئى به الكلام و ختم ... أما بعد

فان محاسن اصناف الادب كثرة (كثيره؟) و نكتها قليلة آت

III. (ff. 99^a—111^a *rectos* only). Transcript of **Muḥammad b. 'Alí er-Raffá'** (or **er-Raqqám**)'s preface to the **Ḥadīqa** of **Saná'ī**. See Rieu, pp. 549—550; Ethé, col. 464—467. Begins as usual:—

الحمد لله الخبير بخفيات الصماير آت

Followed (ff. 112^a—114^a) by the beginning of the **Ḥadīqa** itself.

IV. (ff. 114^b—122^a, on both sides of the leaves). A

Hindustání version of the **Sakuntalá**, made in A. D. 1804 by order of John Gilchrist.

V. (ff. 125^b—143^a). "Hindustání stories in the Persic and Nagaree characters, from Gilchrist's British Indian Monitor, written according to Shakespear's application of those characters." The beginnings of a vocabulary of Hindí words (written in the *Devanágari* character) occupy the *versos* of ff. 2—114.

Nº. CCCXXV. Add. 1081.

نوادر الامثال

Nawádiru 'l-amthál, a small collection of Persian proverbs arranged alphabetically by 'Alí Ján, poetically surnamed *Qays*.

Begins: —

بعد از حمد صانعی که صانع قدرتش محتاج اظهار و گفتار
نیست بنده حقیر کثیر التقصیر علی جان متخلص
بقیس چند امثال فارسی بر سبیل خوشه چینان اکثری
از زبان سحر بیان ایشان و بعضی از کتب متداوله فراهم آورده
بحروف تهجی مرقوم و بنوادر الامثال موسوم میسازد الخ

Ff. 14 (ff. 1^a, 14^a—14^b blank); 25.0 × 15.5 c.; 13 l.
Not dated. Written in a clear, quite modern *ta'liq*.

Presented to the Library by Prof. Wm Wright.

MANUSCRIPTS OF MIXED CONTENTS.

Nº. CCCXXVI.

Add. 242 (Lewis M).

مفرح القلوب. جامع عباسی. قصه سیف الملک.

Ff. 160 (ff. 1^a, 111^a, 122^b, and 123^a blank); 31.0 × 20.0 c.; 12 l. in first and second parts; 13—15 in last.

Parts I and II are written in a large, clear Indian *ta'liq*, with overlinings in red; part III in *naskh*. There is no date or colophon.

Contents: —

I. (ff. 1^b—110^b). The **Mufarriḥu 'l-Qulúb** (مفرّج القلوب), a Persian translation of the *Hitopadesa* by **Táju 'd-Dín b. Mu'ínu 'd-Dín Malikí**. See Rieu, p. 757, Pertsch's *Berlin Catalogue*, pp. 1033—4. Begins: —

سپاس بیقیاس مر حضرت شاهی را که از جمله بندگان
خویش بشرا مراتب اعلی داد آنخ

II. (ff. 111^b—122^a). The preface (omitting the initial doxology) and the first chapter ("On Purification" — (در طهارت) of the **Jámi'-i-'Abbásí** of **Sheykh Beháu 'd-Dín 'Ámilí**. See Rieu, pp. 25—26; Ethé, col. 1031—1033. Begins: —

آما بعد جون توجه خاطر ملکوت ناظر اشرف اقدس (sic!)
کلب آستان علی ابن ابی طالب شاه عباس الحسینی الموسوی
الصفوی آنخ

III. (ff. 123^b—160^b). The **Story of Seyfu 'l-Mulk** in Hindustání verse, beginning: —

چندا چوروان خسروی برچ کا، امولك رتن حسنكى درچ كا،

The poem is remarkable for the large proportion of Hindí words which it contains, and the comparatively small admixture of Persian and Arabic vocables.

Nº. CCCXXVII. Dd. 5. 74.

A manuscript containing several separate treatises in Arabic and Persian. Ff. 200 (ff. 1^a, 39^b—40^a, 59^a—63^a, 95^a—98^a, and 197^b—200^b blank); 18.3 × 13.2 c.; 17 l.

Contents: —

I. (ff. 1^b—29^b). The *Lāmiyyat* of Mu'ayyad b. Maḥmūd b. Šā'id b. Muḥammad eṣ-Šūfī, with Persian paraphrase and commentary. See *Hājī Khalfā* (ed. Fluegel, vol. III, p. 365), who mentions a Persian commentary on this poem, but does not say that it is by the author himself. This, however, would seem to be the case, for, after the customary doxology, which begins: —

الحمد لله و لله الحمد. له محمد للجمع و جميع مجامع الحمد.
he says: —

أما بعد فإن الغراء اللامية قريبص لنا في تحريص المستعدين
على سلوك الطريق، و تحريص المستمدين من اصول التحقيق،
... و احببت ان اجعل لاخواننا الالهييين من العاجم زوائد
من فوائددها، و فلائد من فرائدها، فشرحت مشكلاتها و
ترجمتها، و اوضحت معضلاتها و نظمها، فاننظم لي فحوى كآل
بيت عربى في بيت فارسى، على ما كان عليه من روى، و
خدمت به حضرة المخدم الاعظم، و صاحب المعظم، ممالك
ممالك الجود و الكرم، ... صدر الدنيا و الدين، قطب الاسلام
و المسلمين، صاحب ديوان الممالك فى العالمين، احمد بن عبد
الرزاق الخالدى ادام الله ايامه ... آلتخ

The first *beyt* of the poem in Arabic, with its Persian paraphrase, stands at the head of f. 3^a, and is as follows: —

لا الخيّل يَنْفَعُ أَهْلِيهَا ¹⁾ ولا المال،
ولا يَصُرُّ نوى التحقيق اقلال،
نه خيل سود كند اهل خبرا (P) و نه مال،
نه نيز صاحب حقرا زيان كند اقلال،

¹⁾ Over this is written عندك as an alternative reading.

Transcribed from the author's autograph, made in Shawwāl, A. H. 691 (the year specified by Hájí Khalfā, = Sept.—Oct., A. D. 1292), by Aḥmad b. 'Aṭā'u'llāh, who completed this, the second copy he had made, in the beginning of Muḥarram, A. H. 866 (= Oct. 6, A. D. 1461), as testified by the colophon, which runs:—

كتبه الفقير الى الله الغنى منشيها و مترجمها مؤيد بن محمود
صاعد الصوفي حامداً و مصلياً في شوال سنة احدى و تسعين
و ستمائة هـ جـ ربة نقله الفقير للفقير الى الغنى الكبير سيدى
احمد بن عطه الله مرة ثانية في غرة محرم سنة ^{٨٩٩} سـ

II. (ff. 30^a—35^a). Prose appendix to the preceding, by the same author, in Persian. Begins:—

قال العبد الفقير مؤيد بن محمود بن صاعد الادبي (P) الصوفي
اصلحه الله لنفسه و استصلحه لقدمه و انسه اميد بر مكارم
اخلاقه افاضل محققان و حكما آتست كه چون بشريت محل
نقص است اگر عبور بر عثرتى يا وقوف بر هفتوى واقع شود
بر روى هر سهوى ذيل عقوى پوشانیده . . . چه نسخه اول
است كه در قلم آمد

This also, as stated in the colophon on f. 35^a, was written by Aḥmad b. 'Aṭā'u'llāh in the beginning of Muḥarram, A. H. 866 (= Oct. 6, A. D. 1461).

III. (ff. 35^a—39^a). Quatrains, ghazals, and other verses (mostly Persian, but in some cases Arabic) by Sulṭān Valad, Awḥadu'd-Dīn, and other mystics.

IV. (ff. 40^b—58^b). An Arabic treatise on the mystical virtues of "the Most Comely Names" (الاسماء الحسنی) of God, by Abu'l-'Abbās el-Būnī, transcribed in A. H. 865 (= A. D. 1460—1). Begins:—

قال الشيخ الامام العالم قدوة العارفين و امام السالكين ابو

العباس البوني رضى الله عنه اعلم ان اسماء الله تعالى لها
خواص ينفعل المنفعلات بها

V. (ff. 63^b—94^b). A Persian treatise on the Astrolabe, written in *nasta'liq* between margins doubly ruled in red, and beginning: —

بسم الله الرحمن الرحيم و به العون، باب اول در القاب اما بعد
اين رساله ايست مسمى بلباب در دانستن اسطرلاب مشتمل
بر جهل باب

Neither date of transcription nor author's name is given.

VI. (ff. 98^b—197^a). An Arabic treatise on arithmetic by Shamsu'd-Dīn Muḥammad el-Khaṭīb, with commentary by one of his pupils. Begins: —

احمد الله على نعمائه التي لا تحسب و لا تحصر، و اشكره على
آلانه التي لا تعد و لا تحصى اما بعد فيقول المولى
المعظم، و لخبر الهمام الاكرم، افضل المتأخرين، شمس الملة و
الدين، محمد الخطيب اعلى الله درجته في اعلى عليين، ان
علم للحساب اقدم العلوم و اسبقها، و انفع المطالب و اشرفها،

In the course of the work occur several blank spaces, which have apparently been left for the insertion of illustrative figures and diagrams. The transcription was completed by the same Aḥmad b. 'Aṭā'u'llāh in the month of Rajab, A. H. 865 (= April—May, A. D. 1461).

N^o. CCCXXVIII. L1. 6. 18.

A collection of tracts on various subjects in Persian, Arabic, and Turkish, written in different hands and on different papers. A brief index of these in English is attached to the cover, but this is a mere translation

of the Persian index on f. 2^b, and does not accurately represent the contents of the volume. The MS. is inscribed on f. 1^a as follows: — *Ex dono ornatissimi viri Nicolai Hobart Collegii Regalis quondam socii et hujus Academiae insignis ornamenti 1655.*"

Ff. 146 (ff. 1^a—2^a, 12^a—13^b, 29^b—31^a, 47^a—47^b, 65^b, 76^b—77^b, 90^b—91^b, 110^b—111^a, and 117^b—146^b blank); 17.0 × 11.0 c.

The contents, of which there is an index in Persian on f. 2^b, are as follows: —

1. (In Arabic). رسالة تفسير لا اكراه في الدين و رسالة دیگر ملکه محمد بن سنان. *Commentary on the verse* (Qur'an II, 257) 'There is no compulsion in religion', beginning: الحمد لله الذى نزل على رسوله القرآن وشرح صدورنا ببنور الايمان, and extending from f. 3^b to f. 10^a; and another tract containing comments on portions of the *Hidāya*, beginning الحمد لله الهداية و الصلوة على صاحب العناية, and extending from f. 10^b to f. 11^b.

2. (In Arabic). رسالة سقطات عوام لابن كمال پاشا. *A Treatise on vulgar errors in speech and writing* by Kemál Páshá-zádé. Ff. 14^b—29^a. Begins: — الحمد لله الذى جعلنا من زمرة من علم و لم يجعلنا من الذين يحرفون الكلم. Dated in the colophon Rajab 10th, A. H. 987 (= Sept. 2, A. D. 1579).

3. (In Arabic). رسالة متن الفرائض لشهاب الدين. *A Treatise on Inheritance, etc.* (ff. 31^b—34^a), by the Qáđí Abú Ḥamid Muḥammad b. 'Alí b. Abí Ṭálíb, beginning, after the short preliminary doxology: —

قال القاضى الامام شهاب الدين ابو حامد محمد بن على بن ابي طالب قدس الله سره و نور ضريحه

4. (In Arabic). Another short treatise (ff. 34^b—46), con-

taining a commentary on the preceding one. Begins: —

الحمد لله العليم الحكيم والصلوة والسلام على رسوله الكريم وعلى آله واصحابه الذين فازوا < > منه بحفظ جسيم

Transcribed by Huseyn b. el-Qásim.

5. (In Arabic). A few aphorisms on the virtues and varieties of knowledge. (On f. 46^b).

6) (Turkish). رسالهء خطوط. *A Treatise on Calligraphy* (ff. 43^b—63^b), followed by receipts for making ink, in Arabic and Turkish (ff. 63^b—65^a). The treatise begins: —

بلکل کیم بو کتاب مقدمهء سنی ایکی مقال و بر خاتمه اوزره . ترتیب اولنوب ائسا مقدمهء مشتملدر اوج فصل اوزرینه . It is dated A. H. 991 in the colophon. The receipts for making ink are copied from works by Ibn Hilál, Ibn Muqla ¹⁾, and others. On f. 66^a are a few notes in Turkish on the fees charged by certain celebrated calligraphers.

7. (Persian). کتاب راحت الانسان. *The Book called 'the Comfort of Man'*, containing precepts of ministers, sages, and philosophers (ff. 66^b—75^b). Begins: —

سپاس بر آفریدگار هر دو جهان باضعاف ریگ بیابان و برگ درختان و موسی چهار پایان گفته می شود این کتاب بر راحت الانسان از شرف مردان و گفتار شریفان و لفظ حکیمان و کتاب وزیران و نامهء بزرگان و صفات مردان و نصیحت عالمان

1) Both celebrated calligraphers. See M. Clément Huart's translation of the Anísu 'l-'Ushsháq, p. 25, n. 5, and p. 26, n. 1. The verse cited on the latter page should, I think, read, not as M. Huart gives it, but as it occurs at f. 117^a of this MS.: —

از خط سواد ابروانست بمثال عا جز شود ابن مقله و ابن هلال

"Even an Ibn Muqla or an Ibn Hilál, for example, would be incapable of producing writing such as the pencilling of thy brows".

و تجربه پادشاهان و سرگذشت دانایان و گفتار اندک و خاصیت فراوان بامر خالق یزدان هر کس که بخواند و بداند و فائده آنرا یاد گیرد تنش در راحت و جانش در سعادت برد و بهمه مرادها تواند رسید و خلق از وی پسندیده و خداوند تبارک و تعالی از وی راضی باشد انشاء الله تعالی

The precepts which follow are attributed to حکیم فارسی, ارسطو, قاضی الحرمین, مأمون خلیفه, نوشروان, ابوزرجمهر, علی, اسکندر, جالینوس, جاماس, لقمان, طوطیانوش, پلیناس, صابر, and ایوب.

8. (Persian). A short poem in the metre *ramal-i-mu-saddas-i-mahzûf* containing precepts of the old Persian Kings, etc., two *beyts* being, as a rule, devoted to each precept. (Ff. 73^a—75^b). Begins: —

ابتدا از نام بخش سميع و جود :-
آنک صنعش از عدم آرد و جود :-

As a specimen I give the first precept, attributed to the mythical King Siyámak.

گفت شاهنشہ سیامک چار چیز :-
هست از آن هر چار مردانا عزیز :-
بردباری و سخا و خلق خوش :-
زیر دستا را نبودن کینه کش :-

9. (Persian). رساله فارسی فی معرفه وجود الباری للسیّد الشریف الجرجانی. A Treatise in Persian on the Existence of God, by Seyyid Sharíf Jurjání. (Ff. 78^b—88^a), beginning: —

بدان و ققك الله و آسانا كه اصحاب بحث و نظر برای بیان

مراتب موجودات واجب در موجودیت تمثیل کرده اند و چنین گفته اند . . .

See Rieu, p. 864^a, I, and p. 1095^b, where it is called مراتب موجودات رساله. In the colophon the title

of the treatise is given as الرسالة الوجودیه. It is followed by three short extracts from Jāmī's poems (ff. 88^a—90^a).

10. (Persian). رساله فارسی فی الغزلیات (ff. 92^b—110^a). *A Treatise in Persian on poetry*, more particularly on the *ghazal* or ode, wherein are specially discussed the cases in which a poet may insert amongst his own verses a verse written by another poet, either unaltered or slightly altered, without incurring the charge of plagiarism. The author, whose name appears to be Fakhr b. Muḥammad Amīr, states that in the year A. H. 940 he came from Herāt to Sind on his way to Mecca and Medina, and that he there composed this treatise for Shāh Ḥasan. Begins: —

ای شاه و گدا ز سوی خود راه نمای ✽
 وز رشتۀ کار همه کس عقده کشای ✽
 توحید تو در سلسلۀ نظم وجود ✽
 معنیست که وارد شده بر شاه و گدای ✽

then, after the doxology: —

اما بعد کمینۀ فی بضاعت فخری بن محمد امیر غفر الله
 فنوبهما بسمع شریف هوشمندان مستقیم احوال <و> سخن
 وران خجسته مقال میبساند که . . .

11. (Persian). کتاب انیس العشاق (incomplete). Part of the *Anisu'l-Ushshāq* or "Lover's Companion" of Ḥasan b. Muḥammad Sharafu'd-Dīn Rāmī, who flourished during the end of the 14th and the beginning of the 15th century of our era. It contains, in 19 chapters, expla-

nations of the various similes and metaphors used by the poets in describing the charms of their sweet-hearts, and was written for Sultān Sheykh Oweys Bahádur. A translation into French, with notes and illustrations, by M. Clément Huart, forms fasc. 25 of the *Bibliothèque de l'École des Hautes Études* (Paris: F. Vieweg: 1875). See also M. Pavet de Courteille's *compte rendu* of this translation in the *Journal Asiatique* for 1876, series VII, vol. 7, pp. 588—591; and Rieu, p. 814^a XI, and p. 1094^b; and Ethé, col. 827. The text begins on f. 1111^b:—

حمد و ثنا خالقى را علت كلمته كه در مبدأ خلقت وجود
خاكيانرا بتشريف و لقد كرّمنا بنى آدم مشرف گردانيد ...

It ends abruptly at the bottom of f. 117^a at the beginning of the 4th chapter (on the Eye) as follows:—

باب چهارم در صفت چشم چشمرا اهل عرب باصره و مقله و
ناظره و عين خوانند و آن بچهار نوعست

The remainder of the volume (ff. 117^b—146^b) is blank.

RECENT ACQUISITIONS.

The following six manuscripts formed part of the late Professor Bensly's collection, which was generously presented to the Library by Mrs Bensly in the late summer of this year (1895). This collection numbers 62 volumes (**Add. 3210—Add. 3272**), most of which are in Arabic. The six Persian MSS. described below came too late to be incorporated in their proper places. They are arranged according to the class-marks assigned to them, without regard to the subject-matter.

Nº. CCCXXIX. Add. 3231.

نور الهداية فى اثبات الرسالة لعلى اكبر بن
على الشيرازى

Núru 'l-hidáyat fí ithbáti 'r-risálat ("The Light of Guidance in proof of the Apostolic Mission" of Muḥammad), a controversial work composed by 'Alí Akbar b. 'Alí Shírází in answer to objections raised by a Christian priest. The author flourished in the early part of this century, and composed this work previously to the year A. H. 1237 (A. D. 1821—2), in which he published his *Tadhkira-i-dilkushá*. See Pertsch's *Berlin Catalogue*, p. 669 *et seq.*, where particulars concerning his family and his earlier writings are given.

The present MS. is unfortunately defective at the end, the missing part including *Maṭlab III* and the *Khátima*. It comprises ff. 66 (ff. 1^a and 66 blank) of

8 l., measuring 16.2×10.0 c. Written in a good Persian *naskh* on blue paper; headings in red. Not dated.

Contents: —

Preface (ff. 1^b—4^a), in which, after the customary doxology, the author mentions the scope, object, and title of his work.

Introduction (Muqaddama) in 3 chapters, which are as follows: —

باب اول (f. 4^a) در بیان تواتر،

باب دوم (f. 8^a) در آنکه تصدیق ارباب صنعت در صنعتی

موجب حصول قطع بکمال آن باشد بجهت دیگران،

باب سیم (f. 9^a) در بیان طریق اثبات نبوت بجهت حاضرین

و غائبین،

Maqāla (f. 10^b—end), comprising a *Muqaddama* (ff. 10^b—15^a) and 3 *Matlābs*, of which the first begins on f. 15^a and the second on f. 28^a, while the third, together with the *Khātima*, is missing.

Begins: —

تحفهء حمد سزاوار درگاه فی نیازی است که گمگشتگان وادی
ضلالت را بدلالیت پیش روان راه هدایت بسر منزل مقصود
رسانید آنچه

No. CCCXXX. Add. 3248.

دستور نامهء منشی غلام حسین،

The *Dastūr-nāma*, an account of the organisation of the Moghul Court, its ranks, offices, forms, and methods of procedure, composed, as appears from the Preface, for Mr. Joseph Carew (جوزف کارو) by Munshī Ghulām Huseyn, then 31 years of age, in A. H. 1202 (= A. D. 1787—8).

Ff. 88 (ff. 1^a, 3 and 4 blank; ff. 78—85 bound upside down); 24.0 × 17.1 c.; 15 l. Written in a clear Indian *ta'liq*, headings in red.

Contents: —

Index and table of contents, ff. 1^b—2^b.

Bk. I begins on f. 6^a, and is entitled: — در بیان
شهنشاه و بادشاه و وزرا و اعیان و خدمات ادنی و اعلی که
برپاست لازم و واجب است ۵

Bk. II begins on f. 15^a and is entitled: — در بیان
فرامین و پروانجات و کواعذ معاملات شرعی و غیره که ملزوم
بارگاه بادشاه است ۵

Bk. III begins on f. 25^a, and is entitled: — در بیان
روش و آئین سلاطین روزگار اسلامی و جمیع مسلمانان ۵

Bk. IV begins on f. 38^b, and is entitled: — در بیان
صداقت آشنایان صادق که خود را در راه محبت نثار کرده اند ۵

Bk. V begins on f. 65^a, and is entitled: — در بیان
حرص و آز پیران که در جمع کردن مال و منال دنیا که وفارا
نشدید سعی کردن و آخر از نا مرادی حیران و پیریشان شدن ۵

Bk. VI begins on f. 77^a, and is entitled: در بیان
کریمان و جوانمردان که اخلاق حمیده داشتند و در احیای
مراتب تواضع و مدارا با خلق خدا هیچ قصور و دریغ
نمیکردند ۵

Begins: —

حمد و سپاس بیقیاس مر بادشاهی را سزد که ممالک کن و
مکان را بیک جنبش کن انتظام و آرایش بخشید آخ

Nº. CCCXXXI. Add. 3250.

بوستان سعدی

Another copy of the **Bústán** of Sa'dí.

Ff. 149 (ff. 1^a and 149^b blank); 24.3 × 15.1 c.; 15 l. Written in a clear but ugly Indian *ta'liq*; headings in red. Dated in colophon, on f. 148^b, Sha'bán 2, A. H. 1178 (= Jan. 26, A. D. 1765). Copied in Awrang-ábád by Ghulám 'Alí for a French Sergeant-Major whose name seems to read Jean-Baptiste Vespine (جان بیپین). (تس وس پین).

Nº. CCCXXXII. Add. 3253.

A manuscript of miscellaneous contents, comprising, besides a number of Arabic prayers, a few short treatises in Persian.

Ff. 168 (ff. 1^a, 9^a, 31^b—33^a, 59^b—63^a, 99^a—103^a, 104^a, 134^b, 137^a, and 164^b—168^b blank); 17.5 × 10.8; number of lines to page and handwriting variable.

Contents: —

I. (ff. 1^b—8^b, originally blank). Some prescriptions (mostly for aphrodisiacs) in Persian, and a few other notes in Persian and Arabic.

II. (ff. 9^b—31^a). Extracts from letters on mystical and spiritual subjects written in Persian by **Khawāja Muḥammad Ma'sūm**, beginning abruptly: —

باسمه سبکانه حامداً و مصلیاً

من جمله مکتوبات حضرت عروة الوثقی خواجه محمد معصوم
قدس الله سره العزیز در جلد ثالث از مکتوب شانزدهم نوشته
بودند که مذکور توحید بسیار است همه اوست میگویند و
اسم ذات میگویند که اسم کل است چنانچه اسم زید که

آنچه در زید است و وجود زید است همه اسم علیحدہ
دارد الخ

III. (ff. 33^b—59^a). A treatise in Arabic on prayers and their performance, entitled آداب الدعاء, and beginning: —

منها ما يبلغ ان يكون ركنا و ان يكون شرطاً و ان يكون
غير ذلك الخ

IV. (ff. 63^b—98^b). A number of prayers in Arabic. On f. 63^b is imprinted a seal bearing the inscription لا تقنطوا من رحمة الله, and the date A. H. 1145 (= A. D. 1732—3).

V. (ff. 104^b—132^a). Another collection of prayers in Arabic. The same seal-mark described above is imprinted on f. 104^b.

VI. (ff. 132^b—134^a). Directions in Persian for the performance of certain prayers, beginning, after a brief doxology: —

اما بعد منقولست از نور الحف و الدين جعفر نور الله
مرقده الخ

VII. (ff. 135^a—136^b). Two more prayers in Arabic.

VIII. (ff. 137^b—148^b). Another prayer in Arabic.

IX. (f. 149^a). Notification in Persian of the virtues of certain formulæ of praise prescribed by Sheykh Adam بنوری.

X. (ff. 149^b—156^a). Another prayer of Seyyid Ibn Hasan Shâdhirî, in Arabic.

XI. (ff. 156^b). Another Arabic prayer, apparently incomplete. A note prefixed to it in Persian states that its use was prescribed to a saint called Muhiyyu'd-Dîn, and dignified with the title حضرت قطب الاقطاب غوث, by his mother on the occasion of his leaving Gílân for Baghdad.

XII. (f. 157^a). Directions for finding the *Leylatu'l-Qadr*, in Persian, beginning: —

طریقه در یافتن شب قدر منقول است از حضرت شیخ الشیوخ
ابو الحسن خرقانی قدس سره العزیز و در رساله خود آورده
است الخ

XIII. (ff. 157^b—159^a). Another prayer in Arabic, followed on f. 159^b by a few traditions.

XIV. (ff. 160^a—162^b). An account of the affiliation of 14 dervish orders, and of the manner in which their Sheykhhs received the *khirqa* and the doctrine from 'Alí. These 14 orders are (1) the *Zeydis*, so named after Khwāja 'Abdu'l-Wāḥid b. Zeyd; (2) the *'Ayyādis*, named after Fuḍeyl b. 'Ayyād; (3) the *Adhamis*, named after Ibrāhīm b. Adham; (4) the *Hubeyris*, named after Khwāja Hubeyr of Baṣra; (5) the *Chishtis*, named after Khwāja 'Uluvv (thus corrected from 'Alí) of Dínavar; (6) the *'Ajamis*, named after Ḥabīb-i-'Ajāmí; (7) the *Ṭeyfūris*, named after Báyazid of Bistām; (8) the *Karkhís*, named after Ma'rūf-i-Karkhí; (9) the *Saqatís*, named after Sirrī Saqaṭí; (10) the *Funeydis*, named after Juneyd of Baghdad; (11) the *Kāzarūnis*, named after Abú Is-hāq of Kāzarún; (12) the *Ṭúsís*, named after Sheykh 'Alá'u'd-Dín Ṭúsí; (13) the *Suhravardís*, named after Ḍiyá'u'd-Dín Abú Najīb Suhravardí; and (14) the *Firdawsís*, named after Sheykh Najmu'd-Dín Kubrá.

XV. (ff. 163^a—164^a). A short treatise in Persian in proof of the existence of God (اثبات واجب الوجود), followed by a demonstration of the excellence of Abú Bekr and 'Omar (اثبات فضیلت شیخین), and a refutation of those who seek to deny this excellence.

No. CCCXXXIII. Add. 3254.

قصه حاتم طائی

Qisṣa-i-Ḥātim Ṭā'í (*the Romance of Ḥātim Ṭā'í*),

defective at the beginning, but apparently identical with N^o. 1037 of Pertsch's *Berlin Catalogue* (pp. 991—2). See also Rieu, p. 764; Ethé, col. 426—7; Aumer's *Munich Catalogue*, p. 55. A translation by D. Forbes was published in London in 1830, and the text, in an abridged form, at Calcutta in 1818. Editions of the text have also appeared at Constantinople and Bombay. (See Pertsch, *loc. laud.*).

Ff. 114 (f. 114^b blank); 22.4 × 13.2 c.; number of lines, written sometimes horizontally and sometimes obliquely across the page, variable. Writing a fairly legible *ta'liq*; overlinings in red.

Begins abruptly (on what is now f. 1^a): —

بعد از مدت که پدرش بمرد ریاست قریه بدو رسید آنج

The birth of Hátim, the hero of the story, is recorded at the bottom of f. 2^b, the preceding portion of the text dealing briefly with the history of his ancestors, Tay, Kehlán, Rashn, Nakhshab, Qahtán, and Húd.

The title of the actual story, written in red ink, stands thus on f. 5^a: —

در بیان سرگذشت حسن بانو دختر بزرگان و اخراج
کردن پادشاه خراسان از شهر خود و بر آمدن او از شهر و
اقتلادن در صحرا و یافتن هفت گنج خزانه و احسان کردن با
مردمان و مشهور شدن در عالم و عاشق گردیدن شاهزاده
منیر شامی و آمدن حاتم طی برای جواب هفت سوال
حسن بانو،

Of Hátim's Seven Adventures (see Pertsch, *loc. laud.*), the *first* begins on f. 17^b; the *second* on f. 28^a; the *third* on f. 55^b; the *fourth* on f. 75^a; the *fifth* on f. 87^a; the *sixth* on f. 97^a; and the *seventh* on f. 106^a.

Transcribed, according to the colophon on f. 113^b, in Alláhábád by Sheykh 'Alí (?) Ḥasan, and completed

on Tuesday, the 25th of Rabí' I, A. H. 1200 (= Jan 26, A. D. 1786).

A few Hindustání verses are scribbled on f. 114^a.

No. CCCXXXIV. Add. 3255.

گلستان سعدی

Another copy of the **Gulistán** of Sa'dí.

Ff. 133 (ff. 1^a and 133^b blank); 24.5 × 16.2 c.; 14 l. Written in a poor Indian *ta'liq*; headings and punctuation in red. Dated in colophon on f. 133^a Shawwál 25, A. H. 1185 (= Jan. 31, A. D. 1772).

Bk. I begins on f. 10^b; Bk. II on f. 39^a; Bk. III on f. 60^a; Bk. IV on f. 77^b; Bk. V on f. 81^b; Bk. VI on f. 97^a; Bk. VII on f. 101^b; and Bk. VIII on f. 116^a.

No. CCCXXXV. Add. 3263.

قصه گل بکاولی

Qis̥sa-i-Gul-i-Bakáwalí, the Persian version of the Indian romance of *the Rose of Bakdwalí* made by 'Ináyatu'lláh Bangálí in A. H. 1134 or 1135 (= A. D. 1722—3). See Pertsch's *Berlin Catalogue*, pp. 996—998, where two MSS. of the work are described, and the substance of the translator's preface is fully set forth, together with the literary history of the romance in question.

Ff. 112 (ff. 1^a, 111—112 blank); 22.9 × 15.7 c.; 13 l. Written in a poor but fairly legible Indian *ta'liq*. No date or name of copyist. The name of "*F. Maynard*, 1785", is inscribed on f. 110^b below the last line of the text.

Begins as usual: —

زینت دیباچه سخن بنام <سخن> آفرینی که قفل گنجینه
دلہارا الخ

MANUSCRIPT HITHERTO UNCLASSSED.

No. CCCXXXVI. Add. 3273.

بکر الہدایت سلطانی

Bahru'l-hidāyat-i-sultānī, a kind of catechism on Shī'ite jurisprudence written by **Wājid 'Alī** King of Oude, who ascended the throne on Šafar 26th, A. H. 1263 (= Feb. 13, A. D. 1847: see Rieu, p. 963^a), from notes taken during his boyhood of the teachings of some famous *mujtahid*, whom he does not more precisely indicate than as سلطان العلماء جناب مجتہد آن العصر و الزمان.

Ff. 40 (ff. 1^a and 40 blank); 26.4 × 21 c.; 11 l. Written in a good, clear Indian *ta'liq* between margins ruled in gold and colours. To each question and answer the words سوال and جواب, written in red, are prefixed.

Begins: —

حمد بچد و ثنای لا یعدّ خدا یرا لائق است که جن و انس را جهت عبادت آفریده : اما بعد تراب اقدام مومنین نیکخواه [متقین المفتاحی الی عنایت اللہ
سلطان عالم واجد علی بادشاه ابن حضرت جنت مکان امجد علی شاه ابن حضرت فردوس منزل محمد علی شاه ابن خلد آشیان سعادت علیخان ابن شجاع الدوله مغفور خواست که مسایل فقه که در سنّ طفولیت حسب الارشاد والد ماجد نور اللہ مرقده استفسار آن اتفاق شده بود و اجوبه آن سلطان العلماء جناب مجتهد العصر و الزمان تحریر نموده بودند و پویشان افتاده بودند آنرا در سلك انضباط کشد الخ

The author adds that he divides the work into nine

chapters (which, however, are not indicated in the manuscript), and names it by the title given above. That the whole text has undergone revision and correction (probably by some jurisconsult or theologian in the author's service) is indicated not only by numerous corrections and additions in a different hand written in the bodies and margins of the pages, and by the word بلغ inscribed on them here and there, but by a colophon, on f. 39^b, which gives the date of this correction as Dhu'l-Qa'da 5, A. H. 1267 (= Sept. 1, A. D. 1851). No mention is made of the reviser's name, but the revision is said to have been effected by command of the royal author. The words "*written by Seyyid Muhammad — may he be forgiven!*" (حرره السيد محمد) (عفى عنه) are appended to several of the answers.

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" 311	CCCXXIII	402—403	Prof. Palmer.
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" 327	VI	6—7	Bought, April, 1865.
" 328	XXXI	91—92	" April, 1865.
" 329	XXXII	92—93	" April, 1865.
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"	2669	CCCXIX	399	Henry Bradshaw.
"	2771	CCLXXIII	358	
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"	2773	CXVIII	196—198	Bought, Dec., 1864.
"	2774	CCLXIII	350—351	
"	2778	LXXXVI	160—162	
"	2906	CXX	199—201	Mrs Badger, 1888.
"	2934	LIX	115—116	Bought, 1888.
"	2986	CXLVIII	235	
"	2998	CLXXXVII	279—280	F. Jenkinson.
"	3139	CCXIII	305—306	T. Brooks Bumpsted.
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" 3197	CCCXLIII	xl	"	"	
" 3209	CCIII	294—295	Bought, 1895.		
" 3231	CCCXXIX	415—416	Mrs Bensly, 1895.		
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" 3273	CCCXXXVI	423—424	Hitherto unclassified.		



CORRIGENDA.

On p. 6, in l. 16, read "occupies".

" " 49, in l. 27, " " "Transcription".

" " 59, " " 29, " " "Ridá-Qulí".

" " 145, between Nos LXX and LXXI, insert the heading "HISTORY OF THE ŞAFAVÍ".

On p. 167, in l. 13, for رحیمی read رحیمی.

The heading "COSMOGRAPHY" occurs twice, on pp. 201 and 208. The work described on the latter page (Nº. CXXVI) should have preceded those treating of Ethics (Nos CXXIV—CXXV).

On p. 202, l. 12, for نزهت read نزهت.

" " 243, between Nos CLX and CLXI, insert the heading "PERSIAN-TURKISH DICTIONARIES".

On p. 290, l. 22, for "at" read "as".

" " 294, add, at the end of the first paragraph, "Formerly in the possession of Prof. Samuel Lee, whose autograph it bears. It is described at p. 61 (Nº. 180) of the Catalogue of his *Oriental Manuscripts purchased in Turkey*."

On p. 327, l. 23, for "Williams" read "Wilkins".

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